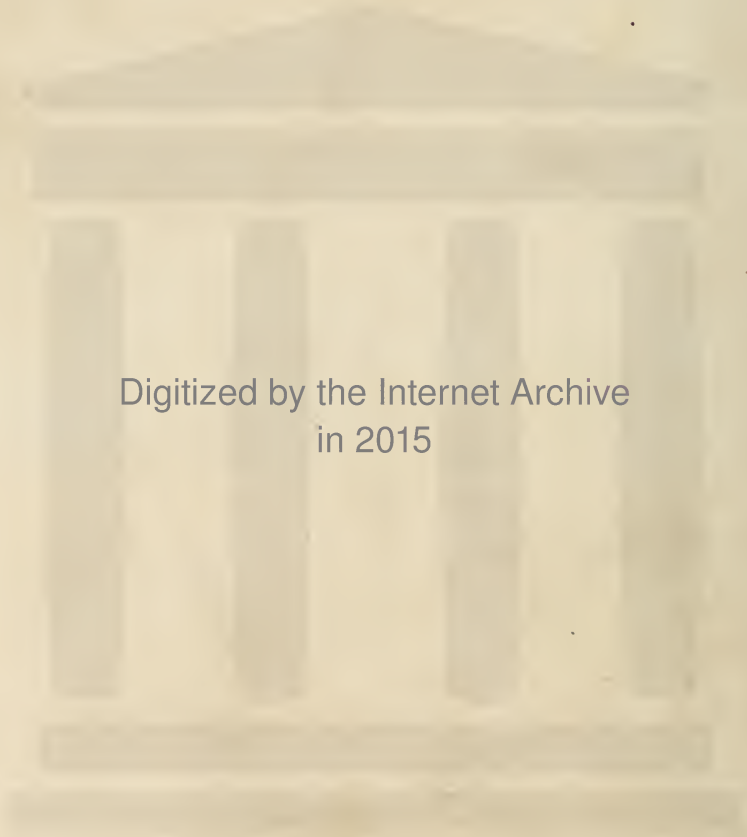


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THE
MISSIONARY HERALD.

VOL. LXXXV. — JULY, 1889. — NO. VII.

THE receipts for the month of May from donations were about \$2,600 in advance of those for the corresponding month last year; but the legacies still continue behind, having fallen off for the month \$2,175, and for the nine months about \$54,000. This is the fact which emphasizes the immediate earnest call for a marked advance in the contributions from churches and individual donors during the remaining months of our present financial year. Are there not a considerable number of persons who will send forward special additional gifts to meet this falling off from bequests? Might this not be one good method of being "baptized for the dead"? Let those in whose living hands the Lord still permits some of his money to be held for distribution express their gratitude by prompt and liberal gifts. Surely the remarkable blessing of God upon the work since the year came in adds its emphasis also to this special call.

ON the cover of this number will be found a notice from the Committee of Arrangements in New York relating to the next Annual Meeting of the Board, which is to be held in the Broadway Tabernacle, beginning October 15.

A TELEGRAM was received at the rooms of the Board June 7, dated Benguella, West Africa, on the same day, which simply said, "Webster dead." Of course no particulars are given as to this event which brings so much sadness. Dr. A. H. Webster has been connected with the West African Mission less than two years, but had already won the heartiest esteem of all his associates. A letter received from him June 3, dated April 13, reports that he had come to Benguella from Bailundu for medical service in the missionary family there, and he speaks of himself and his wife as quite well. His death will be a sore loss to the mission. Reinforcements for this mission sailed from Boston June 1, consisting of Rev. Wilberforce Lee, who is to be associated with Mr. Currie, both of them coming from the Canada Foreign Missionary Society, which coöperates with the American Board; and Rev. H. A. and Mrs. Gertrude M. Cotton, the latter, who is a fully qualified physician, being the daughter of B. P. Jacobs, of Chicago, well known in Sunday-school circles. The joy of the mission in receiving these reinforcements will be mingled with deep sorrow at the loss they have sustained in the death of Dr. Webster.

WE have received a copy of a circular which has been sent to Congregational ministers in active service in the United States calling for a vote upon the question of consolidating seven missionary periodicals, supported chiefly by Congregationalists, into one, or at most into two. Reasons are stated both for and against such consolidation, and a blank is enclosed for a reply. We would cordially welcome all light on this subject, but we fear we shall not get much light if those who receive this circular are led to credit some of the statements it contains, and make answer in view of them. We will not discuss the argument presented that people "want one periodical, and that every week," for this is the matter to be inquired about, not a point to be assumed. Nor will we deny that an illustrated weekly *of some sort and size* might be issued at one dollar a year. But we sincerely hope that no one will be led to credit the extraordinary statement in regard to existing magazines that "as it now is, all news is at least forty days old, since what appears in the April issues must be sent in by the twentieth of the February previous." This is ludicrously incorrect, at least so far as the *Missionary Herald* is concerned. The facts are these. Our magazine comes from the press and is sent through the mails by the twentieth of each month. This present issue, for instance, which will be distributed June 20, contains letters which arrived at these rooms June 4. Not a line of these seven pages of editorial paragraphs or of the "Notes from the Wide Field" was sent to the printer before the 6th inst., and the pages will be kept open until the 15th for any late news, and they would be open until the 16th if that were not Sunday. Of course a monthly periodical can not give news *as often* as a weekly, but it need not be a Rip Van Winkle. A circular which affirms that "as it now is, all news is at least forty days old," will be seriously discredited by those who know the facts in the case. We deeply regret that such a statement, which would be slanderous if it were not made in ignorance, should have been sent forth to each Congregational minister in the United States.

IN an article in our last number on "Asceticism in Missions," we spoke of *The Indian Churchman* as the organ of the Oxford Mission in Calcutta. Our authority for this was *The Church Missionary Intelligencer*, which now explains that *The Indian Churchman*, though sending out a supplement conducted by the Oxford Mission, is itself independently edited.

FIVE months ago the English Church Missionary Society was anticipating a very heavy deficit, and it was feared that some of the assaults which had been made upon the work of the society had undermined the confidence of its friends in its administration. But the society is now rejoicing at the close of its year over the largest income it has ever received — not less than \$60,000 above the average of the past seven years, making its receipts over \$1,250,000. Not only have the expenditures of the year been covered, but a surplus has been carried to the contingent fund. The London and the English Baptist Missionary Societies also reported at their annual meetings in May that in place of the deficits which the state of their treasuries had led them to anticipate, their incomes toward the close of the year suddenly increased, so that they were larger than ever before. Would that a similar record might be made by our own Board on September first.

ONE of the saddest obstacles in the way of the success of missions in foreign lands is the character of many of those who come from Christian nations and who are supposed by the natives to represent the Christian faith. A gentleman was conversing with a native at one of our mission stations (we will not name it here), who showed a keen mind and deep thoughtfulness, and the conversation led up to the sharp question, "Why, with such convictions, are you not a Christian?" And the reply was, naming one and another foreigner well known in mercantile circles, "Would you have me like him, or him, or him? I do not care to class myself with such." It is this class of men who thus misrepresent Christianity in foreign lands, who so often say on returning home that missions are accomplishing little. Unquestionably missions would accomplish a good deal more if these men would either stay at home or else behave themselves.

A JAPANESE writer in one of the native newspapers refers in a striking way to the character of the foreigners who come to reside in Japan. He evidently has in mind not missionaries or teachers, but rather those who come for pleasure or for business. As he states the case, the majority of foreigners who may be expected to reside in Japan will consist of "(1) those that cannot earn a livelihood at home; (2) those that have been disowned by their parents or relatives in consequence of improper behavior; (3) those that are so void of all feeling that they do not scruple to leave their homes; (4) those that have committed crimes and been thus compelled to leave their country; and (5) those that are so avaricious as to endanger even their lives for the sake of gain. We may therefore expect that the newcomers will for the most part be men deficient in knowledge and education, in morals, or in means; and that those that are drawn to Japan by the beauty of the country, or by the sincerity, gracefulness, or honorable spirit of its inhabitants, will form a very small minority." This is a sharp statement but true, though with many honorable exceptions. It would be well if all Japanese recognized as clearly as does this writer that the probability is that those who come among them, except those who do so for the definite purpose of conferring a blessing, will not be of a class which will materially aid in the moral and social progress of their people.

THE news from the English Church missions in Eastern Equatorial Africa is reassuring. *The Gleaner* for June reports that none of their stations are abandoned, seven men, one of them with his wife and two children, being at their posts. We do not understand how this can be said of the old station of Mr. Mackay at the capital of Uganda. Five missionaries were seized and detained by the Arab chief Bushiri near Bagamoyo, but through the kindness of French priests three of them were released and the others were ultimately let go. The telegraphic reports from Zanzibar assert that Lieutenant Wissmann, in command of the German troops, has defeated the forces of Bushiri and has started on his march inland.

THE treaty which has been ratified between Japan and Mexico is important chiefly because it is on new lines and in accordance with justice and international comity. Practically it is of little concern, inasmuch as it is said that there is but one Mexican citizen now in Japan who can avail himself of the privileges granted by this treaty, and there are probably as few Japanese in Mexico.

THE statements recently made before the American Unitarian Association by the single missionary which that body has sent to Japan have been received by those who read them either with amusement or amazement, according to their knowledge of the facts in the case. One not informed about Japan would certainly be astonished at being told that the higher classes of that empire had been so mightily moved toward the Unitarian faith by one missionary who had resided within the empire for about a year, and had no command of the language. If this missionary's success in so short a time had been what he supposed it to be, it is surprising that he did not stay at his post longer, instead of coming home at the end of the year to tell what he had accomplished. It would be a pity to have such a gigantic work resting on the shoulders of one man so soon interrupted even for a vacation. But those who are acquainted with the facts in the case are forced to smile at the statements that were made, including the gross blunder as to the statistics of Protestant missions on which quite a portion of the address was founded. The letter of Dr. Gordon, of Kyōto, on another page, which happened to arrive in Boston about the time Mr. Knapp was making his address, will show how far he was from the truth in his assertions as to the position and character of the classes reached by evangelical missions.

WE find a paragraph in *The Japan Weekly Mail* of April 20, concerning the work of Mr. L. D. Wishard, Secretary of the college branch of the Y. M. C. A., to whom our letters from Japan have frequently referred in connection with the recent revivals at Kyōto and Kōbe. The *Mail* says: "The attitude of the students in government institutions toward Christianity has changed wonderfully during the past few years, and the appearance of so experienced an adviser as Mr. Wishard will enable those who are favorable to Christianity to form themselves into efficient societies and turn their efforts to the best account." It should be remembered that the *Mail*, while cordially recognizing the work that is done by evangelical missions in Japan, does not accept the theories which admit supernaturalism in religion.

It is probably true that the poor, as a class, deny themselves more than do the rich that they may give in charity. The smallness of their offerings compared with those of men who have abundance should not blind us to the fact that often they give most generously. We have seen a story recently of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. The good woman thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary who, at a missionary breakfast not long after, narrated the incident. The host and his guests were profoundly impressed by it, the host saying that he had never "denied himself a chop for the cause of God." He thereupon instantly subscribed twenty-five hundred dollars additional, and others of the party followed his example till the sum of eleven thousand dollars was raised before they separated. It was a remarkable result of the gift of the sixpence, of which the good woman was duly informed. And notwithstanding this fine sum of eleven thousand dollars from some rich men, it is altogether probable that the old lady's gift, measured by the balances of the sanctuary, was larger than that of any one of them.

A CONTRIBUTOR to a recent number of *The Sunday-school Times*, in what is on the whole an excellent article on Sunday-school libraries, gives a "Select List of One Hundred Books," which are recommended for a Sunday-school library. However excellent this list might be to aid a committee in selecting books for a town library, it is to our thinking wholly unsatisfactory as a guide to young people for their Sabbath reading. The principal point we would here make against the list is its extreme poverty in what should be a strong department in a Sunday-school library, namely, the missionary department. In biography, for instance, while including the lives of Franklin, Washington, Grant, Peter the Great, Marie Antoinette, and several others, it names only two volumes relating to missionaries, and these are summaries merely. Such biographies as those of Morrison, Carey, Patteson, Hannington, Geddie, and a score of others equally attractive and spiritually stimulating, are not included. There are but two or three other volumes mentioned bearing upon missions except indirectly; whereas in this field are found some of the best books for Sabbath reading, in which Christian heroism and devotion are portrayed in a form most attractive both to young and old. We plead for the introduction of more missionary books into Sunday-school libraries.

IN letters from Bitlis reference is made to threatened famine through the scarcity of rain. More recent letters from other parts of Eastern Turkey give a similar account. It is reported that in the province of Diarbekir there is only grain enough for seed, and not enough for seed and food too. There is the greatest need of rain, and everybody is praying for it. The different communities gather in their own cemeteries to pray each according to its own rites. In some places the Christian sects meet together. In Chermook the Protestant preacher was invited to address the assembled crowd, and although the Armenian and Catholic bishops were present, he was the only speaker. The Turkish governor of the same district "put on old clothes and old shoes, and for a short time took the place of a shepherd in the care of his flock, to show the Lord how humble he was, and how much he wanted rain." A recent letter, in speaking of a village out-station in Central Turkey, says: "On Friday, April 5, the preacher went with his people outside the town and had a meeting there to pray for rain. While the meeting was going on some two hundred of the Turks came and listened. That evening and the next morning the thing was reported in the city, and the Mohammedans came out in still greater numbers to hear what the preacher would say. The Turkish men, to the number of about two hundred, came and sat down among the Christian men; and the women, about one hundred and fifty in number, came and sat among the Christian women. The preacher, after reading the eighteenth chapter of I Kings, preached to the people, and the Christians sang, and at the close the Turks all knelt while he prayed. They were much pleased with what the preacher said. The next day (Sunday, April 7) the preacher went to the Armenian church, taking all his flock with him, and the Armenians received him gladly and he preached to them also, and the people asked him to come again." Thus the positive faith and earnest devotion of evangelical preachers in Turkey are attracting the notice and approval of the people of all creeds.

TELEGRAMS from Constantinople to the Associated Press have reported Koordish massacres in the district of Moosh. These reports were doubtless exaggerated, but we learn from recent letters that Mousa Bey, the Koordish chief who savagely attacked Messrs. Knapp and Raynolds six years ago, but was never punished, is causing great consternation among the Armenians by his outrages. His first victim was the chief man of an Armenian village, who had dared to sign a petition against him. He was hunted down, murdered with torture, and his body thrown into the fire. This was the beginning of a series of outrages upon the Moosh plain, the plundering of villages, and the murder of the defenceless people. A father was compelled to pour water over the hands of this inhuman wretch to wash off the blood of his two sons, whom he had just slain, the Bey playfully remarking, "Now let us hereafter be friends." It is hardly possible that the Turkish government can shut its eyes to these outrages, although Mousa Bey was appointed mudir of his district after the American legation had demanded his punishment for the murderous assault upon our brethren.

SINCE the above sentences were written, a despatch from Constantinople to London states that Mousa Bey has been captured, and, by order of the Sultan, will be brought under military escort to the capital for trial. We sincerely hope that this report is true. We are glad also to notice that the matter of cruelties in Armenia was brought to the attention of the British Parliament on May 28 by Mr. Bryce, Mr. Gladstone also speaking upon the subject. It was affirmed that the Turkish authorities had failed to carry out the reforms promised in 1878 and the British government was urged to use every effort with the Turkish authorities to induce it to fulfil its promises.

A STATEMENT made by the Church Missionary Society of England in regard to the offers of service received during the past year is interesting and suggestive. The number of inquirers regarding missionary service was over 350, but many of these did not pursue their inquiries, "or were at once advised not to go forward, at all events for the present." The number of applicants whose cases were considered by the committee was 129, of whom 58 were accepted; 12 of these were clergymen, and 7 were physicians, and 26 were women. It seems, therefore, that only about one sixth of the number who had conferred with the officials in regard to missionary service were ultimately accepted. The Church Missionary Society is accustomed to appoint many with a view to training for missionary service, and 13 of the 58 accepted candidates are not at present qualified to go out.

THE Mansion-House Committee, at London, of the China Famine Relief Fund, after having raised and forwarded the sum of \$150,000, met and dissolved on May 20, a telegram having been received showing that the urgent need for aid on a large scale had ceased. Word had been received from Chefoo that official relief was plenty. In one or two districts the work of relief would be carried on for a brief period longer, but it may be said that the most distressing features of the famine in China are at an end. It seems not to have been true, as reported, that the government manifested indifference to the sufferings of the people.

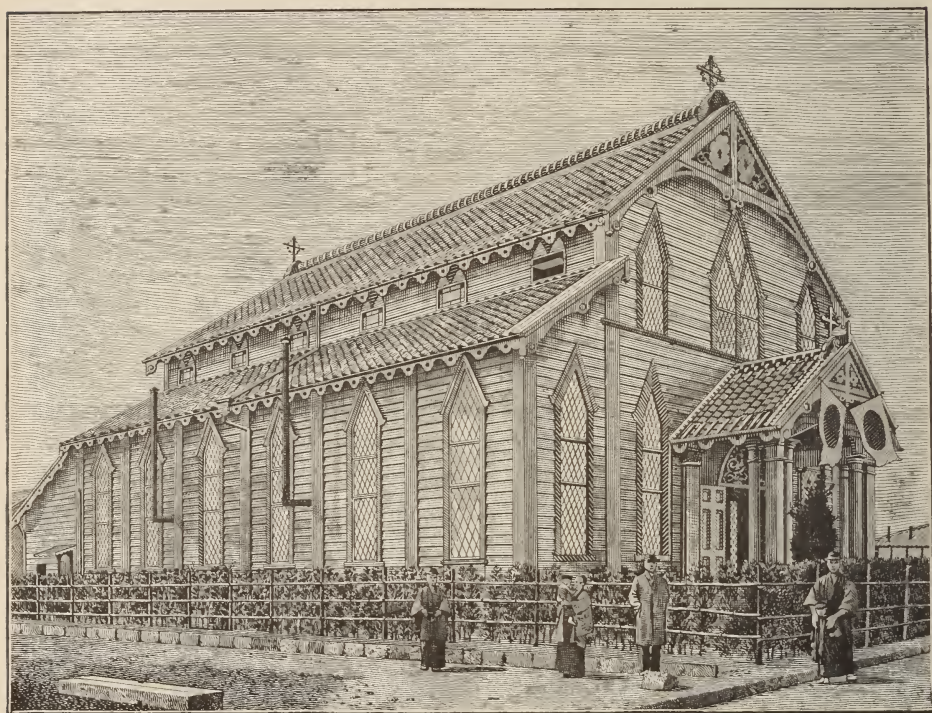
A COMMITTEE of the Presbytery of Buffalo has made a vigorous, and as it seems to us unanswerable, response to certain accusations against the Indians of New York, made by the State Superintendent of Education. It was affirmed that the Indians on the Reservations had deteriorated until barbarism was the rule rather than the exception; that the English language was not spoken or known by the women and by only part of the men; that the Indians were opposed to schools, superstitions were rampant, and impure religious rites were practised. The report of the Buffalo Presbytery traverses squarely these statements, and brings abundant testimony that while there has been in many points deterioration the charges, both in their letter and spirit, are untrue. The noble and permanent work of Mr. and Mrs. Asher Wright, so long missionaries of the American Board, is warmly commended, and it is clearly shown that whatever deterioration there has been is the result of the employment by the state officials of teachers in the public schools not in sympathy with the religious character of the schools as they were when under mission direction. The State has given secular, apart from religious, instruction, a perilous thing to do anywhere, but specially perilous among tribes just emerging from paganism. We are rejoiced to learn that the results of careful investigation show that the Indians in the Alleghany and other Reservations are not to be condemned as they have been by some of the New York officials. There are plenty of white men who are ready to defame and exterminate the Indian, the real reason being not that he is guilty of so many crimes, but that he has so many fair acres. It is like the case of Naboth who was stoned not because of blasphemy, but for the sake of his vineyard.

A PROMINENT native gentleman of India, the Nawab Mehdi Hassan, chief justice of Hyderabad, has lately visited England, and in some letters written to the Indian journals he has given his impressions in regard to English society. He was specially impressed by what he saw of the home-life and of the influence of woman therein, and says: "It is this home-life that is one of the chief sources of England's supremacy. Their children grow up in the society of educated mothers and become intelligent and thoughtful while they are yet children. In our country, where the women for the most part have no education, this is impossible, and they grow up into men and women quite ignorant of the simplest things—things that are known in England by the children of the very poorest people. It is impossible to express to you my sense of the great influence of the English women upon English life. They refine and elevate it beyond all measure; you never know where their influence will not reach. I am a firm believer in the complete freedom of women, although I recognize that complete equality with men is not possible; but Indian people know nothing of this great influence of women upon English thought and action—the greater because it is a silent influence, working by suasion, not by force."

"We do not believe in Hinduism; we have no religion; now we are looking for a religion." So said a young Hindu student not long since. It is true all around the world that man must have some religion. To destroy the old faiths is not enough; a better faith must be supplied. The Western world has undermined India's confidence in Hinduism, and the Western world should give to India the gospel of Christ.

THE CHURCH AT KOBE, JAPAN.

THE first church in Japan connected with the American Board was organized in Kōbe, April 19, 1874, with eleven members. On the twenty-second of December last this church dedicated its new house of worship, of which a picture is given herewith. This is at present the largest church building in Japan, though it is not expected that it will continue to be so very long. The building is fifty-four by sixty feet inside, with galleries on the sides and one on the end. Seats are used in the body of the house, but the galleries have mats only for seats. The number of these mats is ninety, each three by six feet, and their seating



THE NEW CHURCH AT KOBE.

capacity is reckoned as five persons to each mat. This gives the galleries a seating capacity of four hundred and fifty, while the whole house can comfortably seat one thousand persons, and with a little crowding twelve hundred can be accommodated. Evidently the Japanese do not take up as much room as the Americans.

The entire cost of the land and the building has been 5,849 yen (the yen is worth about eighty cents), and the church was dedicated without debt. Beyond the avails of the sale of the old building, the Japanese contributed all that was needed except 785 yen given by English and American missionaries, merchants, and others. The present membership of the church is over four hundred, of

whom three fifths are women, an unusual circumstance in the Japanese churches, for in most of them the men are in the majority. During the year 1888, thirty-nine were received by baptism, and since the present year began a large number have been welcomed to church fellowship. At a recent session of its Sunday-school 510 persons were present. This church is now aiding its pastor, who is pursuing further studies in America, and at the same time it supports an evangelist, after assisting him to gain a theological education, to work within the bounds of the church. It also pays two fifths of the salaries of two evangelists engaged in out-station work. Rev. Mr. Atkinson, from whose communication we gather most of these facts, reports that at the dedication of the church many representatives of the Prefectural Legislature were present and were interested in the services, especially in the singing, most of these men, probably, having never attended a Christian service before. Such is the remarkable record of a church organized only fifteen years ago, in the midst of a people then ignorant of the gospel, though in every sense opposed to it. To-day it is a beacon light in a conspicuous place. An interesting communication from the pastor of this church, Rev. Mr. Harada, now in this country, will be found in *Life and Light* for June.

WHAT ONE HUNDRED DOLLARS WILL DO IN CHINA.

SOME time since a statement appeared in *The New York Evangelist* in regard to the use made by one missionary in China of the sum of one hundred dollars, entrusted to his care. This item fell under the eye of a Christian gentleman, who wrote to the treasurer of the American Board to inquire what use could be made of that sum of money by any missionary of our Board in China. This inquiry having been forwarded to Rev. H. P. Beach, of Tung-cho, he has sent a list of objects which could be covered by one hundred dollars, and that sum was forwarded by the gentleman referred to. We venture to publish the list here, as it will indicate the economy with which evangelistic work can be carried on in China. Mr. Beach prudently says: "I would not engage to do as much for another one hundred dollars." And it must be remembered that funds must be employed for other purposes than those here named, where the economy would not be so apparent. But the list is a surprising one. The statement is that the sum of one hundred dollars will cover the following ten items:—

1. It will give an earnest young man instruction through the seminary year in the Tung-cho Theological Institution, an institution which one who is not a missionary of the American Board has called "one of the most thorough evangelical and vigorous theological schools to be found on missionary ground."

2. It will give seven little idolaters or ex-idolaters, who can neither read nor write, one year with a Christian teacher, at the end of which time they will be able to recite from cover to cover a little Christian classic, a small catechism, and a book of Scripture extracts, or a part of the Gospels, besides being able to write a little, and recite a little of the native books.

N. B. At the end of the year not one of the seven will be an idolater.

3. It will also rent for one year (and *provide fuel* for the same) a building in which a Christian school may be opened and Christian services be held during a part of the year.

4. It will also support five inquirers for two of the winter months, when they, being able to leave their homes, may under the supervision of the missionary make more intelligent progress in the gospel than during the year's stay in their homes.

5. It will, besides the above, support a native preacher for four months while he daily preaches in the chapel and elsewhere. He will during this time, in all probability, be listened to by more than ten thousand persons.

6. It will purchase five hundred volumes, tracts, and portions of Scripture, which may be sold at a low figure by the missionary as he journeys.

7. It will support five poor patients at the hospital for a month, where they will not only receive medical attendance, but religious instruction as well.

8. It will pay the running expenses of a Sunday-school for women and girls for a year. This school is in the west suburb, and has an average attendance of some twenty.

9. It will pay the expenses of eight stereopticon exhibitions of Scripture pictures, a select audience of one hundred being invited by ticket each night.

10. It will purchase for free distribution one thousand illustrated sheet tracts.

TEN YEARS IN THE MARATHI MISSION.

THE annual report of the Marathi Mission for 1888, which has just been received, gives a brief review of what has been accomplished in the mission within the last ten years, as shown by the statistics. The record is as surprising as it is gratifying. It will be seen from the table given below that, on an average, one church has been organized each year, the fact being that five of these churches were organized last year. The growth in church membership within the decade has been seventy-six per cent. The growth of the educational work is certainly remarkable; the number of schools increasing two and a half times and the pupils nearly four times. With this growth in numbers the growth in contributions has kept pace. Ten years ago the native Christians contributed, on an average, each $1\frac{18}{100}$ rupees. Last year the gifts amounted to $2\frac{20}{100}$ each. This is a record which abundantly answers, as far as this mission is concerned, the cavils which have been made against missionary work in India. And it should ever be remembered that there is a vast influence exerted by Christian missions upon the paganism of India which no statistical tables can indicate.

MARATHI MISSION.	In 1878.	In 1888.	Gain Per Cent.	MARATHI MISSION.	In 1878.	In 1888.	Gain Per Cent.
No. of Churches	23	33	43	No. of Schools . . .	48	125	160
No. of Communicants .	1,127	1,988	76	Pupils	827	3,151	281
No. Baptized	2,005	3,278	63	No. of Sunday-schools	10	103	930
Native Contributions .	Rs.1,335	Rs.4,383	228	Pupils	725	4,005	452

FROM THE CHURCH IN SHOLAPUR, INDIA.

ON the ninth of January last the church at Sholapur in the Marathi Mission, in a town about two hundred and eighty miles southeast of Bombay, celebrated the twenty-fifth anniversary of its organization. It has now a membership of ninety. On this anniversary the church, wholly of its own motion, drew up several minutes to be placed on its records, recognizing its debt of gratitude to God for his abundant mercies in the establishment and the prosperity of the church ; thanking God for the services of the missionaries who have labored among them, Messrs. Hazen, Atkinson, and Park, who are no longer with them, and of Messrs. Harding and Gates, who are still spared to them. Among the minutes adopted was the following : —

“ Our debt of gratitude to the American Board can never be repaid, but we hereby send the following letter to the senior Secretary of the A. B. C. F. M. as an expression of our appreciation of what has been done for us : —

“ Beloved and Honored Father in Jesus Christ : —

“ (1) You have sent missionaries to this land from America and have spent money for the spread of the truth, that we and our countrymen might embrace it and become fellow-heirs of eternal life. We cannot express our obligations for this, much less can we repay the debt of gratitude we owe. But we will do what we can, namely, we will beseech our merciful Lord to give you in return his blessing, and thus discharge our debt.

“ (2) The Lord has greatly blessed the labors of his servants sent forth by you to this field during these twenty-five years. Our native Christian community in this district numbers at present more than five hundred. You will rejoice to hear this, and you will doubtless join with us in praising the Lord for it.

“ (3) At present the only missionaries here are Mr. and Mrs. Harding and Mr. and Mrs. Gates. But the field is large and the harvest is great and the reaping time has come. Therefore we beseech you to send hither many laborers into this field ; and we earnestly pray the Lord of the harvest to give you strength and zeal to do this.

“ On behalf of the Church,

(Signed)

BHUJANG LUXUMAN.
P. B. KESKAR.”

“ SHOLAPUR, January 9, 1889.”

THE MISSION IN BULGARIA.

BY REV. J. K. GREENE, D.D., OF CONSTANTINOPLE.

[At the annual meeting of the European Turkey Mission, held at Samokov, April 16-23, Rev. Dr. Elias Riggs was able to be present, much to the gratification of his associates, and Dr. Greene was in attendance as representing the Western Turkey Mission. The following communication from Dr. Greene will be of special interest as giving the impressions of one connected with another mission as to what has been accomplished in Bulgaria through the agency of the American Board.]

I. THE Bulgarian Mission, begun in 1859, was planted in the very nick of time. Through the translation and extensive circulation of the Bulgarian

Bible, the establishment of the Collegiate and Theological Institute, and the Girls' Boarding School in Samokov, and a wide proclamation of Evangelical truth, a good beginning was made before the late war (1877-78). The influence of Russia, dominant in Bulgaria for some years after the war, is so opposed to the propagation of the gospel; the ignorant and superstitious peasants had such a fear of the name Protestant; the national sentiment so largely dominates the religious sentiment among the Bulgarians, as among other Oriental Christians; and some of the educated and leading men have been brought so much under the influence of French and German infidelity, that, as in Servia to-day, I fear an Evangelical mission could hardly have been established in Bulgaria after the war. Now, however, the Evangelical Bulgarians, by reason of their patriotism, labors, and sufferings in the war, and since, have secured the goodwill and recognition of the government; the name Protestant has largely lost its terrors; the Bulgarian clergy dare not meet the Protestant preachers in discussion; nearly all the strategical points are occupied either by missionaries or native preachers, and the work in general has got a happy start.

2. The Evangelical work has already developed able native leaders. Such men as Mr. Tsanoff, teacher in the Collegiate and Theological Institute in Samokov; Mr. Tonjoroff, pastor at Philippopolis; Mr. Boyajieff, pastor at Sofia; Mr. Sichanoff, pastor at Bansko, are an honor to the Protestant name, and commend themselves to both missionaries and natives as able and eloquent preachers, as wise counselors, and as trustworthy Christian men. These men received their education principally in our own schools, and, to say nothing of Christian character, will compare favorably in intellectual capacity and culture with Bulgarians who have pursued full courses of study in America or Europe. While they are not a whit behind their fellows, in certain important respects they are much better fitted to do good to their countrymen than the men educated abroad. The men above mentioned have been tried for years, and are now in the prime of life, and, thank God, there are other and younger men who give promise of being worthy followers.

3. The Bulgarian Evangelical Society, which is both a home missionary society and a conference of Christian brethren, presents an interesting and hopeful feature of the work. This society is entirely under native management, and by a trial of several years has earned a good report. Receiving aid from the Board and from the Bible Society to the amount of nearly one third of its total expenditure, it provides for preaching at Sofia, sustains a bookstore in the city and a colporter for the district of Sofia, and publishes a monthly periodical called *The Family Friends*. Its annual meetings are held from place to place, with an attendance, now for two years, of from four to five hundred, the friends who come from abroad being largely entertained by the people of the place where the society meets. The meetings are for the transaction of business, for devotion, and for the discussion of topics pertinent to the churches and the Evangelical work. The program of the recent meeting included addresses by pastors and missionaries on the Moral Education of Children, Science and the Bible, and the Use of Intoxicating Drinks. The proceedings of that meeting

were reported for the daily press, and attracted not a little attention. The church of Sofia, which is aided by the society, has a very faithful pastor, and an average Sabbath congregation of some two hundred.

4. The success of the Bulgarian Mission has fully justified the expenditure of the Board. The first fifteen years were spent in acquiring the language, translating and publishing the Bulgarian Bible and many other religious and educational books and tracts, establishing the Collegiate and Theological Institute and Girls' Boarding School at Samokov, and by means of tours, books, schools, and preaching, scattering the gospel seed wherever opportunity offered. Then followed the Herzegovina Rebellion of 1875, the Bulgarian Rebellion and massacres of 1876, and the Russian War of 1877-78. The success of the mission may, therefore, fairly be judged by the growth of the work in the ten years from 1877 to 1887. At both the beginning and end of this period the missionary stations were *four*, including Constantinople for literary work, and during the ten years the male missionaries increased from 9 to 10. The places occupied by native preachers alone increased from 12 to 29, and the total places of public worship from 13 to 34; churches from 3 to 8 (now 9); native pastors from 3 to 6; preachers from 4 to 11; Bible-women from 0 to 10; average Sabbath attendance from 525 to 1,607; average Sabbath-school attendance from 402 to 1,251; church members from 147 to 650, of whom 113 were added in 1887; day-schools from 0 to 8; pupils in the same from 0 to 434; girls' boarding schools from 1 to 2; pupils in the same from 27 to 76; pupils in the Collegiate and Theological Institute from 27 to 53 (now 73); school-teachers from 10 to 20; contributions of Evangelical Bulgarians for preaching, education, and general benevolence from \$352 to \$3,508. This averages about five and a half dollars for every church member, and two and a quarter dollars for every Protestant—man, woman, and child. The above sum does *not* include the gifts to the Bulgarian Evangelical Society, nor the larger part of the money given by Protestant Bulgarians for the erection of sixteen houses of worship. These figures clearly indicate a healthy growth, and prove that work for the Bulgarians pays.

5. Bulgaria has made good use of its liberty. Its peasants are still generally poor, ignorant, and superstitious; its priests are, for the most part, uneducated, and many of them are both morally and spiritually unfit to lead the people; differences and antagonisms exist among the Bulgarian leaders, and the whole country is menaced by the selfish designs of its emancipator Russia. In spite of all this, however, the progress of the past ten years has been remarkable. The union of the principality of Bulgaria and the province of Eastern Roumelia was accomplished without bloodshed and without the favor of a single foreign power, and the Bulgarians now hold both sides of the Balkans. Since they were providentially delivered from the incubus of Russian influence, the Bulgarians themselves have established a stable government. Railroads and wagon roads have been constructed without serious burden to the people. Kindergartens, common schools, and high schools have been opened. The finances have been well administered, and an army of thirty thousand men has been admirably disciplined and equipped. Sofia, the capital, with thirty-six thousand

inhabitants, has become a handsome new city, with parliament house, palace, public garden, gymnasium, and very substantial and extensive barracks, and other cities and towns have greatly improved. For the Bulgarians, emerging from a thralldom of five hundred years, to have accomplished so much in self-government and civilization in ten years is worthy of great praise. The chief danger that threatens Bulgaria arises from the fact that irreligion and infidelity are increasing among the leading classes. To us Americans is providentially given the opportunity to supply moral and spiritual instruction to not a few of the people, and to raise up religious leaders. God grant that the dear old Board may be able to supply godly and able men and the means to accomplish this work!

"LIVING LIKE THE NATIVES."

BY REV. E. O. STEVENS, OF PROME, BURMA.

[THE following article we take from *The Baptist Missionary Magazine* for June, since it is a treatment, by a competent hand, of a subject which just now is under discussion on both sides of the Atlantic. The notion that missionaries of Christ can best gain influence over the people to whom they carry the gospel by a conformity to their habits is certainly plausible, but it is a matter to be decided by experience and not by *a priori* reasoning. The testimony of Mr. Stevens, although it refers particularly to the condition of affairs in Burma, is of much greater value than any theorizing upon the subject. Some of the special objections which Mr. Stevens names might not appear in other mission fields, yet each mission will find peculiar difficulties of its own.]

I. IN THE MATTER OF DRESS.—I would object (*a*) on the ground of *decency*. The dress of the Khyen (Chin) man consists of one little strip of homespun cotton cloth, no wider than a fig-leaf, with the addition of a bandanna for the adornment of his head, when he goes to town to sell his load of bamboo withes. The Salongs of the Mergui Archipelago are equally destitute of a disposition to wear clothes. The Karen man's dress consists of one sleeveless shirt, or tunic. The proper dress of the Burman woman is so scant that it is impossible for her to walk nicely. In short, the costumes of the different tribes are in many particulars decidedly indecent.

(*b*) On the ground of *propriety*. The men in all parts of the country wear their hair long. The missionary, who might propose to himself to dress like a native, is at once confronted with St. Paul's question, "Doth not nature itself teach you that if a man hath long hair it is a shame unto him?" It is a universally accepted notion among the Transgangetic peoples that, as it respects things in themselves indifferent, every one ought to adhere to the customs of his fathers. The British soldiers who get themselves tattooed in Burman style, and the European young men of business who wear waistcloths instead of pantaloons, as they lounge about reading the papers over their morning cups of coffee, do not appear dignified, to say the least. There certainly is a lack of any proof that such men succeed in conciliating the natives by adopting the native costume a part of each day. After the death of his first wife, it is said that Dr. Judson became so depressed at his apparent want of success in his mission work that he donned the garb of the Buddhist priesthood. But his shaven head and yellow robes brought on him so much ridicule from the heathen of Moulmein that he soon resumed his former attire and never tried that experiment again.

(*c*) On the ground of *extravagance*. The Burmese and Talaings do not consider themselves dressed up unless they have silk garments to wear. A widespread

tendency is observable to invest money in silks, satins, and jewelry, among those who do not possess a competence. They observe that the missionaries' children are allowed to put on neither gold nor silver bangles and bracelets; that their sons are not adorned with rings set with diamonds and other kinds of precious stones; that their daughters do not glitter in gold necklaces or amber ear-ornaments; and they are very much astonished at the contrast presented between them and their own little ones, young men, and maidens. Some of them notice with approval that the foreign teacher and his wife prefer having a good many changes of raiment, which will admit of being frequently washed, to possessing a few costly fabrics, which in a hot climate it is difficult to keep sweet and clean. The famous missionary pony-carriage looks very unpretending alongside of the handsome equipages owned by some of the natives living in the city of Rangoon.

II. IN THE MATTER OF FOOD. — (a) On the score of *health*. The Buddhists look upon the taking of animal life as a breaking of the divine command, "Thou shalt not kill." The butchering of an ox is regarded as a crime almost as heinous as the murdering of a human being. Fishermen are considered as engaging in an occupation which is simply infamous. So it comes about that the eating of that which died of itself is a national habit of Burman tribes. It is customary to have every meal seasoned with a kind of fish paste, which is high, not to say putrid. The result is a great variety of skin diseases, and a state of blood so vitiated that, if there be an inherited taint, it is easily and rapidly developed into scrofula or leprosy.

(b) On the score of *strength*. Rice is the staff of life instead of bread, and unripe fruit is eaten in large quantities. The milking of the cow is viewed as the robbing of her calf. Pity for the calves was carried to such an extent before the innovating foreigners arrived that milk was little used in a country abounding in cattle. When the mother's milk is insufficient, she stops her infant's cries by stuffing its mouth with boiled rice, which she has first chewed to a pulp. Hence the inhabitants of Burma, as a rule, do not possess that vigor of constitution and size of limb characteristic of Europeans and Americans.

(c) On the score of *cleanliness*. Smoking and chewing are universal from the highest to the lowest, among men, women, and children. Cheroots and tobacco pipes, betel-boxes and spittoons may be seen everywhere, from the palace of the king to the hovel of the humblest peasant. Not only does the mouth become foul, but the clothes and the floors of the *zayats* and other sacred edifices become badly stained. Furthermore, the meat is never properly blooded, often not blooded at all. The Burmese occasionally overcome their scruples in so far as to be willing to kill their fowls for food; but the Christian who feels the binding force of the Noachian covenant cannot eat the flesh when offered without certain twinges of conscience.

III. IN THE MATTER OF DWELLING-HOUSES. — (a) On the ground of *thrift*. In Burma proper no layman, unless he were a governor or privy councilor or prince of the blood royal, would dare to erect a house with a tile-roof. Even in Mandalay, Burman gentlemen and sprigs of nobility live in houses roofed with thatch or bamboo shingles. Hence the sweeping away by fire of a whole village or the greater part of a town, from time immemorial, has been of frequent occurrence.

(b) On the score of *longevity*. It is quite true that some of the Burmese and Karens attain to an extreme old age. But the prevalent disregard of sanitary measures causes a great amount of mortality, especially among children. The yearly visitations of cholera and smallpox bring down to a low point the average of human life.

If, however, it be contended that the foreign teacher of religion ought not needlessly to offend the prejudices of the people for whose salvation he is laboring, to this no one should object. Your missionaries do conform in many ways to the customs of the natives, and cherish a genuine regard for the generous impulses of true patriotism.

The national hymns of the Karen and Burman Christians have been composed for them by their "white teachers from the west." None among the natives manifest a stronger opposition to the uncalled-for introduction of foreign words than some of the missionaries from America. My father and I did not consider it a humiliation to be asked to take off our shoes before venturing into the presence of the late king, the Prince of Mendoon. Dr. Mason could decline snake curry, lizard pottage, or roast monkey, without showing signs of disgust, which might hurt the feelings of his generous host on the Karen hills of Tavoy or Toungoo. Dr. Malcom at one time had a great deal to say about the importance of adopting the native style of living; but when, on a boat-trip to jungle villages, Dr. Wade gave him an opportunity to try it, he found it much easier to preach than to practise. I have known of several of my missionary brethren who, on the plea of adapting themselves to the ways of the people, have injured themselves for life, by careless exposure to the fierce rays of a tropical sun, or to the miasma of the jungles at the most unfavorable seasons of the year.

Hence when Christians in this country think of their brethren and sisters who have gone abroad on some mission, let them pray earnestly that they may be delivered not only from the machinations of wicked men, but also from the misrepresentations of unreasonable good men; "for all men have not faith."

Letters from the Missions.

Foochow Mission.

SHAO-WU.

MR. WALKER sends an interesting report of a conference of helpers, teachers, and various other Christians of the Shao-wu district which was held in the village of Saki-Kiao, six miles east of Shao-wu. The sessions continued for five days, and were occupied with discussions on various important topics, such as, "Public Worship," "Self-harm" (wine, tobacco, opium, and foot-binding), "Family Government," "Secret Prayer," etc. On Sunday there was a memorial service relating to Dr. Chin and others who had died during the year. The church members at Dr. Chin's late home, Yang-Chin-Keng, seem to feel that the death of this leading man throws a heavier responsibility upon them and they are more earnest than ever before. Of the conference Mr. Walker says:—

"Our helpers did the larger share of the talking, while Dr. Whitney and I took the lead on a few topics, and participated in the after discussions on others. Our Chinese brothers and fellow-laborers in the work were earnest, sound, and progressive in all they had to say. The only

topic on which they seemed at all old foggyish was that of female education. But since the day that Eve did such harm by tampering with the tree of knowledge to this day unregenerate humanity has always evinced a cowardly fear and jealousy of knowledge or power in the hands of woman, and regenerate humanity is not quickly rid of the same. And then, too, her sudden release from bondage, like that of the release of any other enslaved person, has its drawbacks. But our Christians are a long way ahead of their heathen neighbors, and still are progressing.

"This year a Christian school, not a mission school, has been started at Yang-Chin-Keng. It is being taught by an old teacher, who was converted several years since through Dr. Chin's instrumentality. When this teacher was received to the church his examination was not altogether satisfactory, and we received him mainly on the strength of our confidence in the judgment of Dr. Chin and preacher Er-lin, and so far we have never seen any reason to regret that we did so."

During the conference three persons were admitted to the Shao-wu church and

a little later three more to the church at Yang-Chin-Keng.

REVIVAL AT FOOCHOW CITY.

Mr. Peet, under date of April 1, sends the following cheering tidings:—

“We are rejoicing in a refreshing visitation of God’s Spirit. Yesterday Mr. Hartwell received into the church in the city thirteen on profession of faith. Eight of these came from our day-schools, and one has been employed in the Min magistrate’s *yamen*. He comes from a class of people from which we least hope to obtain converts. But the gospel is the ‘power of God unto salvation to every one that believeth.’ A member of the Girls’ Boarding School was also to have confessed Christ before men, but owing to remonstrance on the part of her family it was deemed expedient for her to wait until the next communion. It is hoped that her future mother-in-law, who now seems earnestly interested in the truth, will unite with the church at the same time.

“This religious awakening is the result of more earnest effort on the part of the native helper, who at the beginning of the new year started what is called the ‘*ung king zi-do huoi*’ or ‘Diligent in Prayer Society.’ This society now numbers over fifty members. Every one who signs his name to the roll understands that he is to be present at every meeting, if possible, and that he is to try to be a Christian. Meetings have been held every evening since the new year came in, and the interest is by no means dying out yet. Not for years has there been so much interest manifested in the truth.

“The church in Foochow suburbs is beginning to feel the impulse of this religious awakening, and we hope and pray that these few new conversions may be the earnest of many more to follow. The signs of the times are all hopeful, but where are the workers? There is immediate need for twelve recruits right here in Foochow and its suburbs. ‘Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.’”

North China Mission.

PANG-CHUANG. — NATIVE EVANGELISTIC WORK.

MR. SMITH writes from Pang-Chuang, March 20:—

“The attendance at the dispensary this year has been large, and there has been more readiness to learn than ever before. We have sold a great many little books, and though the aggregate amount is insignificant in dollars, it represents a great deal of diffused instruction. We try to make the patients learn the Lord’s Prayer and get an idea about the rudiments of Christianity. The results of this distribution of seeds do not at once appear, and some of them never come to our knowledge; but there are enough to show that no such work on so large a scale can fail to be most useful, even among a people whose religious faculties do not appear to have been exercised for some ages back.

“The ladies have been holding a succession of women’s station classes, the third of which is just beginning, and by this means a large number of women and girls, who learn but little and with infinite difficulty at home, are ‘stuffed with doctrine’ while here; and sent home to digest it and give it forth in new forms at home.

“About the time of Dr. Porter’s return to the United States, we made a vigorous effort to get our church here in Pang-Chuang to start a regular subscription, the amounts to be paid whether the persons attaching their names attended the meetings or not. This is a difficult thing to set in motion, but it was begun and has been kept up through the year, and although many subscriptions did not come up to the theoretical amount, the result was the collection of a sum larger by far than we ever had before, and by the Chinese New Year this amounted to nearly twenty dollars (Mexican). The next question was what to do with this money, in order that it might seem to the people who gave it to be well used, and a thing of importance. We decided to suggest to the church to send out such of the members as could be spared and were willing to go, to visit the

regions from which the most of the dispensary patients have come, who have been specially interested in what they learned during their stay here.

"It is always hard for the Chinese to escape from the routine of their grinding occupations, and we did not expect that more than half of those whom we selected as the most suitable persons would find it possible to get away. We invited eight persons to be gone two weeks or four, as was convenient, the church from the contributions to pay their expenses only, at a fixed rate of about four dollars (Mexican) per month. To our surprise all those whom we invited were ready to go, and others applied, and four couples are now absent on this errand. They took a small supply of books and calendars, and departed with much good advice. Two of them are cooks in our mission families, but having studied for a few years at Tung-cho they were anxious to go, and we let them do so, though they will receive only their expenses. Of the other seven, one pays his own expenses. When these evangelists return, we plan to call a large meeting of all the members that can come, to hear their report, and thus stimulate the resumption of the subscriptions, which had begun to lag. This will pave the way for a repetition of the experiment in the autumn, perhaps on a larger scale."

Shansi Mission.

FEN-CHOW-FU.

UNDER orders from a physician Mr. Stimson, of Fen-chow-fu, has been obliged to come, with his family, to the United States for medical treatment. Mr. Thompson, writing February 26, says:—

"We had a very interesting time last Sunday. The rite of baptism was administered to six persons, two women and four little children. One of the women is the wife of the Mr. Hsü who was baptized last year. When examined she said the reason she opposed the breaking of the idols at that time was that she was frightened at the angry words of her neighbors; but now, she says,

she also believes in the Lord Jesus. The other woman is of a very poor family. She first heard of Christ at a service held by Mr. Stimson on Christmas day. Mrs. Stimson and the wife of the Christian servant afterwards instructed her in Christian doctrine. She passed a creditable examination, and brought her three children for baptism.

"There are two other applicants for baptism now on trial, one being the husband of the woman mentioned above. He was present when his wife and children were baptized, and publicly approved the act. We thank God for these evidences of the Holy Spirit's work."

TAI-KU. — FAITH IN IDOLS WANING.

Mr. Price, of Tai-ku, writes:—

"The people say that their god of wealth has escaped to foreign lands. This is only one step and the next will be taken when they admit and believe that their prayers to and service of this god are of no avail. If God spares me to a long service in China I confidently expect to see the destruction of these temples and idols of the god of wealth.

"An old man who has been in our service about a year reported a conversation which he and others had which illustrates the practical way in which they are led to deal with their idols. He said they had talked the matter over among themselves and had come to the conclusion that their idols were powerless, for he said: 'We have been in this house nearly a year, and during all that time we have not burned incense nor offered worship, and we have all been well and prosperous;' and he added with emphasis, '*Our idols are no good.*' Of course we know that turning from false gods is only one step, that the people may break off from idolatry only to have no belief, and we must be careful to bring the gospel message from the true God as fast as we destroy faith in the false gods. Our work must be constructive as well as destructive, otherwise it will be a failure.

"Our chapel has been crowded the last two Sundays, and I have seldom preached to a more interesting audience

than the one I had last Sunday. The lives we are living among the people are beginning to tell for good. The people are convinced, they say, that we are very different from their people.

"It is a very great pleasure to report a school in successful operation here in Tai-ku. We have a dozen pupils and all of them pay about one half the cost of their food. We believe we have a fine company of boys: and Mrs. Clapp seems to be, and says she is, perfectly happy now that she has the work of teaching them."

Japan Mission.

REVIVAL AND CHURCH ORGANIZATION AT TOTTORI.

THE district called Sanindō, including Tottori, Shimane, and two or three other provinces, forms a portion of the field of the Okayama station. The city of Tottori, which is on the northern side of the island, has a population of about 30,000. The place has been visited several times by Messrs. DeForest and Cary, Miss Talcott, and others. A number of persons have been baptized, but no church had been organized until the twenty-eighth of March last. Mr. Rowland, of Okayama, writes:—

"We reached Tottori the day before, and almost the first words we heard were that a revival had come and the Lord was plenteously bestowing his mercy. To make a long story short, they were having a Pentecostal time. Two factions in the band of Christians, that had been a great hindrance to the work as well as to the happiness of all the parties, had been, to all human appearance, perfectly brought together in love, so that they were not only living together in peace, but were working together in faith.

"One feature of their work impressed me as especially suggestive and adapted to produce good results, though it might be unwise in some places. In the morning only a Sabbath-school is held. In the afternoon the people give up a preaching service, but after a little 'mission'

meeting at the church all go out, one by one or two by two, from house to house for individual work and to secure a large attendance at the evening service, Sunday afternoon being thus given to personal work. Almost every Christian brings some one with him to church in the evening, and the little room, holding about 300, is almost always filled to its utmost capacity. Daily morning prayer-meetings were also being held at 5.30 A.M. Prayer and personal work had thus apparently been the means of bringing the revival. Every person with whom we talked seemed full of gratitude and love for the mercy they were receiving from the hand of the Lord. And not only was it true that the Christians were revived and united, but others had for the first time given themselves to the Lord by faith. So that when the fifty-four men and thirty women were organized into a church, seventeen souls were united with them in the same service by profession of their faith and by baptism. It was a delightful privilege to be present at the organization of a church that begins its life under such favorable circumstances.

"It might be thought that a church of 101 members (besides eighteen baptized children) ought to be self-supporting. Most churches in Japan would be. The Okayama church was self-supporting with only thirty members. But this at Tottori is composed almost entirely of young men and young women, many (some twenty or upwards) of the latter being pupils in the Girls' School. Even though so many are young people, they are eager to become self-supporting, and call themselves not a 'mission church,' but a 'self-supporting church;' and moreover they are beginning, or really have begun, missionary work in the adjoining provinces of Hōki on the west and Tajima on the east. As this is the first church to be organized in these two *kens* and no other mission is working there, except the Episcopalians a little, we expect that the Sanindō will enter quite largely into our interests in the future. And when the new treaty is fully ratified and we can

travel freely, there will be no limitation to our work except our ability to do it.

"The organization finished, Mr. Pettee with two members of the council went to Kurayoshi in Hōki, where they found the condition of the work as hopeful as at Tottori. It is newer of course. There are as yet only eight baptized believers, eight young men. Pastor Kōki of the Takahashi church, Mr. Aoki, an English theological student from the Doshisha who worked in Tottori last summer, and myself remained three days in Tottori. We all spoke on Friday and Sunday nights to large audiences."

THE ATTITUDE OF THE JAPANESE.

Dr. Gordon, of Kyōto, has been absent from his work in the Doshisha for a time, and specially engaged in evangelistic work, going as far as Yokohama. In a letter dated Yokohama, May 9, he gives some of the impressions he has received as he has been passing among the churches.

"The first impression produced is in regard to the general readiness of the Japanese to hear. There has been almost no attempt to secure large meetings, yet nearly everywhere we have found persons interested, and deeply interested, in the Christian message. Nowhere have we met opposition, and we heard of opposition during the past year as occurring in only one narrow locality. It is true we go under favorable circumstances. The friendliness of the United States government and people for Japan is warmly reciprocated here, and the recent appropriation of \$15,000 for the families of Japanese killed accidentally or carelessly by shells from a United States man-of-war, and the generally accepted rumor that the United States government has broken the solid phalanx of Western nations which has hitherto refused justice to Japan in the matter of treaty revision, have combined to increase this friendly feeling.

"It is also unquestionable that those most ready to hear are among the middle and upper classes. In one inland town

when on a short notice a meeting was held, about forty persons were present. Of these about one fourth were women and children, one fourth students from the higher common school, and of the remainder I noted the prosecuting attorney (whose wife and daughter are already earnest Christians), the district judge, a Christian physician, a county official, the Christian head of the school just mentioned, etc. And so wherever one goes school-teachers, students, government officials, physicians, and other intelligent men are sure to be found among the hearers. In one province seven of the members of the prefectural assembly are Christians, and they are already using their positions as a means of combating evil, with the same Christian zeal which inspired Wilberforce and Buxton to fight against slavery in the British Parliament.

"I spent one delightful evening in the home of a Christian manufacturer, who has no stronger desire than that of seeing his 250 employees brought into the service of Christ.

"Prominent educators in Japan are greatly puzzled over the problems of moral education. By the new constitution religion is now free. Religion, as such, cannot therefore be put into the course of instruction in the schools. But shall moral teaching be omitted? If not, how shall it be secured? This is why 'a basis of ethics' is now so great a desideratum here. The success of Christian schools, and especially of our Doshisha, in raising up men of high moral purpose has arrested their attention. They are not disinclined to learn from us. But the difficulty is to do in government schools what we are doing, and more and more aiming to do, in private schools. In an earnest conversation on the subject of moral education, a man high in authority in one of the first schools of Japan said to me: 'You at the Doshisha have Christianity for a basis, and so all is plain before you; we are not so fortunate.'

"In many respects Japan is one of the

most inviting mission fields in the world. In many respects it is the most difficult. It is no place for one who loves intellectual ease, or who is afraid of criticism, or who has no reason to give for any article of faith that is in him."

FROM KIUSHIU.

Mr. O. H. Gulick reports continued progress in the district around Kumamoto. There have been a large number of baptisms: twelve at Fukuoka, five at Miike, and eleven at Kumamoto. Mr. Gulick writes:—

"So they come, by threes and fives, and eights and twelves, as doves to their windows, seeking rest. The gain in the numbers of our Kiushiu church members in 1888 was 130, or 53 per cent.

"Yesterday and to-day there has been held here an informal association meeting of the Christian workers and many of the leading men of the Kumi-ai churches of western Kiushiu, some coming from thirty miles to the north and some from one hundred miles south. It would have done any thorough Congregationalist Puritan heart good, and would have strengthened their faith in Japanese Christians, to have heard the strictly orthodox positions of the leaders in debates upon wine-drinking, tobacco-smoking, and theatre-going. The observance of the Sabbath is to be discussed this evening. This part of Japan is moving."

Micronesian Mission.

THE GILBERT ISLANDS.

As promised last month, we here give Mr. Walkup's report of the Gilbert Island work. The Training School for the Gilbert Islanders at Kusaie had a prosperous year, the pupils having had a good supply of food from the plantation which they cultivated. A class of ten had been prepared as far as possible for going out as teachers. It was a great disappointment that no one came by the *Star* on her last voyage, to maintain the school during the necessary absence of Mr. Walkup. The tour of the *Star* through

the Gilbert Island group began November 2, and on November 6 they arrived at Pleasant Island. Mr. Walkup says:—

"The teacher had a 'Joshua and Caleb' report of the island, and now asked help to take possession. This, his first year, had been a hard one: first drought, then sickness, bullets flying around sometimes, but he had gained a band of ten disciples. About a month before our arrival a German man-of-war had annexed the island, taking away some nine hundred guns and imposing prohibition laws upon the natives. Now calls come for teachers from several places on the island, while also the white traders seem favorably disposed. I left two other couples, making now three families as teachers on this dark heathen island.

"We reached Ocean Island, or Banaba, on the 8th, and found its appearance quite changed, as was Pleasant Island, on account of rains. The tank I left last year was full of fresh, sweet water, a luxury on that island. The work had been progressing and I organized a church of sixty-two members. The people seemed more tame, and quite a number had clothes, which were obtained of the teacher, as no other vessel has visited them.

"At Tapiteuea, Rev. Kaaia's work seems at a stand. He has had only a three months' school to report, and that not kept by himself, but by a native. He has divided his church, giving Rev. Poaluhi charge of a part. Over a third of the membership, about 280, had been disciplined, a work that ought to have been done two or three years ago.

"Rev. Poaluhi seems to have started his work well with the exception, so common to Hawaiians, of no schools. One of the scholars remained with him, and I hope they will have a school the present year. Isaac, the teacher from Banaba, wishing a change, he goes to the south end of Tapiteuea. Rev. Kapu and his son-in-law have both married native women and live on the island as traders.

"At Nonouti, Ten Tibue, the oldest

teacher, had fallen asleep in December, and the other two teachers had been going from village to village trying to keep the work moving, but had failed to interest the people in schools. The report was that many of our church members had been rebaptized as Roman Catholics by the French priests who landed since our last visit. It is said that these priests distributed clothing to any who would join them, and would have the image of the Virgin Mary and of the bleeding heart of Jesus tied upon them, and that they withheld medicine until after baptism. The drought has been severe, so that food has been scarce and contributions light and few books sold. If cord (made from the fibre of the cocoa-nut) had been taken in exchange more would have been received as contributions and from book sales.

"At Apemama the king is still at his dancing, employing the time of nearly all his people either as dancers or servants. Hence there have been no schools and no books sold, and only a few attend worship. When I asked the king about leaving a teacher for Kuria and Aranuka, islands belonging to him, he shrewdly answered that the present teachers were sufficient.

"At Maiana, Rev. Lono had dropped his 'trading school,' and was therefore at peace with the white traders, who were helping him to induce the natives to establish Sabbath laws and to secure order. He could not give any statistics of the church, as no church meeting had been held, the only index of their strength being in contributions and sales of books, which were fairly good for Maiana. I left one of our boys to work a station at the north end of the island."

Of Marakai, Mr. Walkup reports that the traders were specially hostile to the Hawaiian missionary because he has been engaged in trading. At Apaiang the work is somewhat revived, but there has been only one primary school of twenty scholars. The king and people were urgent for a new teacher. At Tarawa the people complained bitterly of the

action of the German man-of-war in interfering with their affairs, carrying away their chiefs and imposing fines. Yet twenty persons from different villages were admitted to the church, and all were anxious for teachers. Two teachers were left, one to go to the northern and the other to the southern end of the island. At Butaritari there has been retrogression, but the old king had recently died and more was hoped for from his successor. Makin is still regarded as the brightest spot in the group, although it has suffered sadly from the infidelity of the teacher.

Northern Mexico Mission.

HERMOSILLO.

MR. CRAWFORD writes from Hermosillo, May 6:—

"At our communion service yesterday evening we received nine to membership, one by letter and eight upon confession of faith. Among them were two young girls, the rest being heads of families. One in particular promises fairly to be a good worker and preacher. He speaks English and has had a varied experience, was a first-class smuggler for years, but seems thoroughly converted, and has abandoned smuggling entirely, and is now living a humble life and at manual labor. I want to put him into Bible work for a time, and let him grow and practise his gifts of teaching. In case I should be absent I would feel sure about leaving him to direct the services.

"One man has come all the way, sixty leagues (Mex.), from Altar to attend the communion and be baptized. He brought his son with him. He came, of course, at his own charges, and is poor, and now he is hunting for work to take himself and son home again. He is zealous, and has held private worship in his house since last fall, and he has what may be called a church in his house. We had a good attendance at the communion last evening, and the Spirit's presence was felt."

East Central African Mission.

MR. BATES and family having arrived at Mongwe, an inspection has been made of the Tonga district to select a place for his residence. Mr. Richards writes, March 8 : —

“ We walked some eighty-five miles in the heat of the hottest part of the year, made some thirty miles by water, and are none the worse for our journey, which shows that temperance and care are notable factors in the problem of living in this country. We found three situations that were favorable to missionary operations, but the one we shall probably choose is on the inland side of the bay, on a river about three miles from the bay, and some six or eight miles south of Maxixi; Xikuki will be on the bay, the same side, and some five miles above Maxixi, thus giving one the waterways to work, and the other the landed territory, and still be near to each other.

“ The resident magistrate for this locality died recently of dysentery while on a trip similar to the one Mr. Bates and I have just completed. His case was a sad one. He had married a native woman to get possession of her property, had also married her in church and by the regular priestly rites, had also taken four other wives according to native law, and had concubines more numerous than could easily be reckoned up; and at his death three native wives were bending over him, native witch-doctors were divining before his eyes to discover which of his wives had caused his death; and in the midst of the scene his physical nature failed him, and he passed beyond into the eternal existence. He was very anxious to see me, and had expressed a desire to be removed to our house on the following morning.”

West Central African Mission.

THE NEW KING OF BIHE.

DR. AND MRS. WEBSTER had come to Benguela temporarily and Miss Bell, who has suffered somewhat from fever while on the coast, has gone inland to Bailundu.

Mr. Woodside and his children have also been ill at Bailundu, but at last reports were in fair health. On another page will be found a telegram announcing the death of Dr. Webster.

A letter from Mr. Fay, of Bihé, in our last number reported the expulsion of the king who assumed the throne some two years ago. In a letter dated February 22, Mr. Fay reports a visit to the new king : —

“ When I arrived he was just starting off on a hunt, hoping to kill a deer, an act connected in some way with the ceremonies of entering into the king's place, or rather, with starting the fire in the king's place. When I saw him he was seated with all his children at his feet and beside him one or two *mirimbas*, several native drums and native flutes, making noise enough to charm the heart of any king. Of course the inevitable crowd was on every side, women and children and half-grown boys. They say here that they never tire of looking at cattle, white men, or *kings*; so where you see a white man or an *osoma* or cattle, you may look for a crowd. When I was seated on a native stool the *osoma* saluted me, and I made my speech, which he seemed to understand very well in spite of the noise made by the crowd.

“ To the native idea he is a king indeed. He can't be less than six feet high, broad-shouldered and stout. He has a pleasant, intelligent face, with the marks of rather a strong character. I was pleased with what I saw and heard of him, but I cannot shut my eyes to the fact that if he does as old Ciponge did, and demands of us what he knows we cannot give, his reign may be far from pleasant for us.”

Mr. Fay gives also a detailed account of the boys or young men who are attached to the station, many of whom he regards as true Christians. They are from eight to twenty years of age, some of them very bright and helpful. In his last letter he announces the addition of two specially hopeful characters to this list. They have attended school and

evening prayers regularly, and seem attentive to the truth. These young people are a great encouragement to those who are laboring for them.

PROGRESS AT THE NEW STATION

Mr. Currie finds much to cheer him in the opening of this new station, Chisamba. The people are coming to listen, but of course largely out of curiosity at present, yet some of them seem impressed. A number of young lads are coming to the school, and are much disappointed that Mr. Currie finds himself unable to maintain the school uninterruptedly. The medical work is growing to such proportions that Mr. Currie feels that a thoroughly trained doctor is needed. Six huts have been put up by the natives, within a month, to accommodate the sick. Mr. Currie writes:—

“Five small houses, and a larger one for my own use, now appear on the site of our new station. The latter, however, cannot yet be finished for want of materials which are at the coast. We have also begun work on our schoolhouse, and expect to have it ready, as a temporary house, for the reinforcements you are to send to this place. A garden is ready to sow when the dry season sets in, another will be ready to plant when next wet season commences. A field has been cut out of the bush for my own use; and another for my boys to cultivate. A young orchard has been planted with fruits of various kinds; and already two pineapples have made their appearance and bid fair to develop into good-sized fruit. We have therefore in six months brought our surroundings into fairly good shape. This is not very slow work for Africa, is it?

“Our relationship with the people has all along been of a most pleasant nature, considering their natural fears of a strange white man. Not even my boys have had any unpleasantness with them.

“A quiet revolution is going on in the country, so that we cannot tell who will be its rulers in a couple of months, or what will be their disposition toward us. Al-

ready the lately deposed king of Bihé, after expelling the chief of a district, has settled about a day's journey from our station. The chief appointed to succeed Kopoko is likely to be displaced by another before he has fully assumed office. The chief of Chisamba, fearing that some persons are trying to destroy himself and people by witchcraft, is talking of leaving his village to build at some distance from here. I hope he will not do so, as his removal would take from us a friend, and remove a number of lads over whom I am anxious to get an influence for good. God reigns, however. We do not worry.”

MAKING GODS AND PRIESTS.

“Lately the people have been busy making gods and ordaining priests. Every village here, or group of villages, has its idol—at least in the sense that the Church of Rome has—and its priest, to conduct the services. This idol, or symbolical presence of Suku, is called Kandundu. A village across the stream was without a Kandundu, so the women brewed beer and made a feast; the men built a little ark for Kandundu and a *tepoia* by which to carry the ark. For several nights they danced, drank beer, and made merry to their hearts' content; then formed a procession and went to the woods to seek a Kandundu. Having found one, they returned with loud shoutings and firing of guns, and placed him in the hut they had previously built for his worship.

“Some say this Kandundu is a real but mysterious person; others that he is a kind of frog; others attach no importance to the form. They say, ‘We do not worship Kandundu; we worship Suku; but we cannot see Suku. We want something we can see. Suku enters into Kandundu. We can see the latter, and so can worship Suku.’ I cannot say how far such views agree with popular opinion. It is hard to get people to converse on the subject, and those who do, differ from each other in what they have to tell.

“Another village was without a priest to Kandundu. They had one some time ago, but he misbehaved himself, and they

carried him to the coast and sold him. A slave was chosen to take his place and was sent to the spirit-doctor to be purified and afterward installed into office. He now has charge of the village Kandundu and the hut devoted to his service. From within this hut, on special occasions, he gives forth oracles to the people."

Mission to Austria.

TABOR AND ITS NEEDS.

MR. CLARK writes hopefully of his own health, although overburdened with work. He pleads most earnestly for the means for completing the chapel at Tabor, which he regards as most important for the advancement of evangelical work in Bohemia. He says that, if the friends of missions only knew how pressing this case is, the money would be forthcoming at once. Writing April 24, he says: —

"You will be glad to hear the latest news from old Tabor. I preached there a week ago Sunday (14th), and received four more to the church there. One of the number is the bride-elect of our helper, Jos. Balcar. She is from a Swiss family, but has been with her parents ten years in Bohemia. She was confirmed in 1884 in the State Reformed Church, Vienna, but says she had little idea of living Christianity until she began to attend the meetings in Tabor.

"Tabor has now two out-stations of its own. One of them, Pisek, is almost as important as Tabor itself. Day before yesterday, Easter Monday, I preached there twice, and received two to the church. Brother Reif and wife from Budweis were there to have their child baptized. Mr. Reif is colporter of the British and Foreign Bible Societies. Over fifty people attended our meeting in Pisek. Mr. Kostomlalsky, of Pisek, removes soon to East Bohemia, to become pastor of the church there."

but are too long to give here. A general review of what has been accomplished by the mission, from the pen of Dr. Greene, of Constantinople, may be found on another page. A few items only will be given here. Dr. Baird reports from Monastir that the work in Radovich is still in a very encouraging condition, and there is no room for the crowds that want to attend the preaching services. From the report of the Samokov station, we take the following extract: —

"The Macedonian field was never more open to the teachings of the gospel. In a village where there has been much bitter opposition (Grumen), a young priest, a stranger to me, invited me to his home and at once said, 'I am half yours.' Though his motives were not spiritual, yet they indicate the great change which has been going on. Twenty-five years ago, few in all Macedonia had heard of Protestants; now very many both know and have been inspired with confidence in the Protestants.

"Colportage is the chief agency in bringing about this change, though occasional tours by the pastor of the Bansko church and by missionaries have had a decided influence in the work.

"In places where there have been Protestant homes to furnish an abode, the Bible-women have been doing much good. Their labors are the more pervasive because so quiet and unobtrusive. In the case of the humblest one in the Razloge district, of whom I expected the least, the repeated testimony from fathers and mothers was, 'She is doing good work.' The influence of Miss Stone, in directing, encouraging, and inciting these laborers by word and example, has much increased their efficiency. The readiness to listen to her on our recent tour was a pledge that Bible-women would be influential in many places, if only suitable homes could be found for them."

COLPORTAGE.

The report of the Philippopolis station speaks of the importance of the colportage department of their work in which three men are employed, one of them

European Turkey Mission.

MACEDONIA.

THE annual reports from the various stations of this mission are full of interest,

working chiefly in Philippopolis and especially among the soldiers. The report says:—

“Our sales are much smaller the past few years than formerly, but considering the times, and compared with the sales of other publications, we have great reason for encouragement. It is a cause for thankfulness that the highest officers in the army respond kindly to our entreaty that our colporter may be allowed to sell the Scriptures and other carefully selected books to the soldiers; even to enter among them in their barracks. We have found the doors of the hospitals open toward us in our efforts to do good there. The twenty-five prisons in Bulgaria have all been supplied with the Bible and the large New Testament in Bulgarian, and with four or five of the larger and best books we have published. The Scriptures were donated by the American Bible Society through its agent, our beloved brother, the late Dr. Bliss.”

Eastern Turkey Mission.

INFLUENCE OF THE EDUCATIONAL WORK.

MR. COLE, from Bitlis, reports that in March last the famine prospect seemed to grow darker and darker. The poor villagers were making desperate efforts to maintain life, and the absorption of the thought of the people in procuring food for their bodies has seriously affected their interest in spiritual things. Mr. Barton, of Harpoot, makes the following statements in regard to the influence of the college and the schools:—

“The schools here in Harpoot are doing a magnificent work for this land. The college has a strong and widespread influence for higher education throughout the mission. I think too it has a good spiritual influence over the most of the students who attend. Education is proving the battering-ram to knock away the wall that surrounds the old Armenian church. Many of the leading men in the old church have studied in our schools. The older and more pugnacious generation is passing away, and thus the breaches

in the wall that for so many generations has surrounded the old church are widening rapidly. The result of this gradual but none the less irresistible tendency cannot all be gathered up and presented in tangible form. We can note this movement only as the flow of the glacier is observed, by planting a row of stakes in a line. Had such a row of stakes been set a few years ago, it would have stood straight upon the boundary line between Old Churchism and Protestantism. On one side all would have been Protestant, and on the other side all would have belonged to the national church. Now this former straight line would show many deflections, and these deflections are most strongly marked in the schools. Let me point out the position of a few of these stakes to-day.

“In the most prominent Armenian school of this field, the head teacher is an ex-tutor of the college, an admirable Christian young man. He frequently occupies most acceptably this city pulpit and has received calls to other churches. He is about completing a two years’ engagement with them, and they are seeking to retain him for a longer time.

“In one of the Armenian girls’ schools of this city the teacher is a former pupil of the college.

“A large girls’ school at Huseinik, a village of eight hundred houses close to this city, which is under the control entirely of the old church, is taught by a college pupil. She was told not to read from the Bible or to pray at the opening and closing of school. She replied that she knew no other way, and should continue to do so as long as she taught. She continues and is much liked by all.

“In another large village, Mezere, the government centre of the province, the Armenians extended a call to our experienced and most successful teacher there, offering him a large advance upon the salary he was receiving. They desired to secure him for their school. He declined, and at the last report many of their best scholars were attending his school.

“On the plain in some villages the

Armenians and Protestants have united in calling a teacher. In every case the teacher is a Protestant from the schools here, and these union schools are held in the chapel or Protestant schoolroom, subject to all our school rules. I visited recently one of these mixed schools. It was Saturday and the teacher was drilling the school in hymns and passages of Scripture that were to be used the next day at the regular church service. Three fourths of these scholars were Armenian. The teacher was taking special care to have them take a part, although they were not told to be present at the chapel the next day. But do you imagine there were any absentees? No indeed, and many of them had brought their parents to hear them say their verses of Scripture in front of the pulpit.

"Yesterday the Armenian bishop called upon us, and in the conversation he spoke of the one common aim of all our schools, and asked if we could supply one of their city schools with a female teacher from the college. When it is remembered that all schools to which we send a teacher are evangelical in all respects, their lasting influence upon the minds of the young who study there cannot well be overestimated.

"But I will not prolong this catalogue of stakes. There are instances where the deflections from a straight line are upstream, and so show a retrograde movement upon the part of the Protestants; but I am happy to say these are very few compared with the other class."

LEAVENING THE OLD CHURCH.

At a later date, April 4, Mr. Barton gives the following incident which may serve to illustrate the statements in his previous letter in regard to the educational work:—

"During this winter theological students from the seminary have been supplying the little community at Yertmenik, a good-sized village eight miles from Harpoot. The declared Protestant body is not very large, but a considerable number of the old church people attend the chapel

when there is preaching. This winter the students who have gone there have received urgent invitations to go to the old church and preach. They have usually gone, at which times the priest would absent himself, giving the preacher the whole time. The audience has always been limited only by the capacity of the building. Last Sabbath one of our energetic young men found himself in Yertmenik. He there learned that the priest and his people had had a falling out, and that for some time he had refused to perform the duties of his office, not going to the church at all. The people were much disturbed at this state of things. The practical preacher searched out the priest and after nearly an hour's talk with him persuaded him to go to the church. They went together. The priest and people were reconciled. The priest then led in the ritualistic service of the old church, and the theological student followed with a stirring gospel sermon to a most attentive and packed audience. The people of this village are attempting to persuade this young man to become their preacher, Protestants and old church people uniting in the call. The power of the priest is passing away before the strength of the gospel as presented by faithful preachers.

"About ten days ago, under the direction of the Armenian bishop, the school and chapel at Garmuri, a village fourteen miles from Harpoot, were closed by the government, the seal of the same being impressed upon the doors. Two days ago these sealed doors were opened by an order from the *vali* (governor). This is another victory for the Protestants, as the bishop has always been supposed to have great influence with the local government."

PERSECUTION AT MOSUL.

Mr. Ainslie spent the winter at Mosul, and he reports the opening of an evening school which is attended by young men not only of the Protestant congregations, but from the Jacobites and Chaldeans. It is hoped that among these young men some may be found who may be put upon

a course of preparation for teachers and preachers. Mr. Ainslie writes:—

“Even now God is opening the villages to us and calling for workers. About eight hours (twenty-five miles) from here is the village of Elkosh, the reputed home of the prophet Nahum. This village is one of the strongholds of the Papal Chaldeans, a large monastery of theirs being situated near by. This winter our Presbyterian brethren of Oroomiah sent a man there, not to work in the village, but from that as a centre to tour among the Yezidees, or devil-worshippers. He had been at work about a month in this way when the priests of the village began to be alarmed. There were strong signs of discontent among their people, many saying that they wished to hear what this Protestant preacher had to say. It would never do to leave this man to work in peace. When he returned to the village one Saturday, intending to start out again on Monday, they perfected their plans. I do not know what gospel they preached to their people that Sabbath morning. It could not have been the gospel of love

and peace, the gospel of Jesus Christ; for they soon gathered at the house where this young man was stopping and ordered him to leave the village. He replied that he did not wish to travel on the Sabbath, and asked to be allowed to remain in peace that day, telling them that he intended to leave the next day.

“But they would not listen to him, and soon came from harsh words to harsher deeds. They put a rope about his neck and dragged him out of the village, beating him and snatching from his bosom the little money he had with him. The ringleaders in all this were the four priests of the village, and they were followed by some four hundred of their flock. Driven out in this manner, the preacher fled to a near village and soon came to Mosul seeking our help. We are doing what we can to obtain redress, but the government is corrupt and the Papists have a very strong influence at court. Still we hope that God is opening Elkosh to the gospel. And if Elkosh opens its doors, we may consider the whole region open to us.”

Notes from the Wide Field.

AFRICA.

KHAME, THE CHIEF OF BAMANGWATO. — This African chieftain, whose name frequently appears in the accounts from South Africa, is a man about whom our readers will like to know more than they probably now do. The Bamangwato is a Bechuana tribe living north of Shoshong and northwest of the Transvaal. Its chief, Khamé, is a thorough Christian, and Mr. Watkins, of the Wesleyan Missionary Society, who visited Mangwato some three years ago, speaks of him as superior to any native chief he ever met, and he was specially impressed at seeing Sekhome, the only son of Khamé, conduct a New Testament class in the school. Lieutenant Haynes, of the Royal Engineers, speaks of Khamé as “probably the best example of what a black man can become by means of a good disposition and of Christianity.” We find in the English *Nonconformist* a summary of an article in *Murray's Magazine*, by Mrs. Knight Bruce, which gives an admirable account of this Christian chieftain:—

“Khamé is a radical reformer, who yet develops both himself and his people on the natural lines of the race; he has made himself into a character that can be spoken of as a ‘perfect English gentleman,’ but without losing for a moment his self-respect as an African; he has kept his position as a disciple, not a mimic of white civilization, and he has shown how such a man can raise his nation. He has done it all, as he would tell us, because he is a Christian convert. Probably Khamé was born about 1830, one of the many sons of the many wives of Sekhome, the then chief, but his

legal heir. Two glimpses into a wider world came to him as a boy: he went for a hunting season with Gordon Cumming, and he heard from a traveling native of the new religion Dr. Moffat was teaching in the South. The next to reach that then far interior town was a Lutheran missionary from Germany, and Khamé was soon afterwards baptized. Since then the station at Shoshong has been in the charge of the London Missionary Society, and from their missionaries Khamé has received further instruction. Khamé showed that he could fight for defence, and he won the verdict from the warrior chief Moselikatse that 'Khamé is a man; there is no other man among the Bamangwato.' He refused to marry more than one wife, and has passed through dangers from attempts at assassination. He has put down strong drink, his reforms have been sweeping, and again we read: 'In foreign affairs there is the same straight decided dealing, and a policy ruled by the Sermon on the Mount.' His Christianity, though so thorough, is in no way what the world is ready to condemn as morbid. He has remained the same keen hunter he was when a boy; his stud of horses is one even an Englishman might envy; his daily life is as simple and unaffected as possible. To his children he has been a most careful and loving father; his home remains completely African in its surroundings, but is full of refinement and courtesy. And again she says: 'To those who believe in the power of Christianity to raise all native races alike, whether they were called Teutons in the past or Bantu in the present, Khamé's life is but one of many that even here turn the walk by faith into the walk of sight.'"

TRADE OF THE CONGO. — The official report of the trade of the Congo Free State for 1888 shows that the exports from the river were all valued at \$1,478,469; of this amount, \$522,000 were the products of the Free State, the remainder having been from the adjacent regions, but passing through the river ports. Of the articles of export, ivory was the principal one, the entire yield having been valued at \$406,982; next in value was palm nuts, then palm oil, caoutchouc, coffee, fibre, wax, skins, etc.

UGANDA. — It is reported that Kiwewa has been killed and that the king chosen by the Arabs, Kalewa, has been established on the throne. Mwanga, it seems, has escaped from Magu, and is said to be with the Roman Catholic missionaries at Ukumbi.

CENTRAL SOUDAN. — A young English layman, Mr. Graham Wilmot Brooke, has been for some years seeking to establish a mission among the Moslem tribes of the Soudan. He had hoped to go up by way of the Nile, then explore the region southward from Algeria, then to the sources of the Senegal River. Last year he visited the Congo, hoping that he might go up the Mobangi River, and so reach the regions at the north. From Stanley Pool he went 800 miles in a canoe, passing by districts densely populated, where many of the tribes were the fiercest cannibals. On one occasion, as he was going up the river three large canoes came down, filled with men powdered with red chalk, their heads covered with feathers, and their teeth filed to a point like wolves' teeth. These savages were on a hunting expedition, after men to eat. They had eaten all their prisoners and were looking for more. These tribes were so violently hostile that Mr. Brooke gave up the plan of seeking to pass through them to the Soudan. Returning down the Congo, he reached the river Niger in October last, and was convinced that his best route to the region he was seeking was by this river, on which the Church Missionary Society has such an extensive work. Accordingly, he has made arrangements with this society, not to be its missionary, but, as an independent missionary, to be associated with its Upper Niger Mission. He is to establish himself at Kipo Hill, there to study the Hausa language, of which there is already a grammar and dictionary. Commencing work in Sokoto, he hopes to move forward into the Soudan proper, where he will give himself to work among the Mohammedans.

LOVEDALE MISSION. — The Missionary Institution at Lovedale reports that in 1888 it had 430 students, of whom about one third were church members, besides eighty who were candidates. Each pupil, in addition to the time spent in study, has to spend at least two hours in manual labor during the day. The institution certainly is accomplishing a great deal for Africa, and in the future the results of its labors will be even more apparent than in the past.

A NEW MISSION TO THE BALOLOS. — The "East London Institute" for home and foreign missions, under the care of Mr. and Mrs. H. Grattan Guinness, at Harley House, Bow, has borne a most honorable part in the advancement of Christian missions. It established the "Livingstone Mission" on the Congo, which was subsequently transferred to the American Baptist Missionary Union.

Just now it is undertaking a new mission to the Balolo, a race said to number at least ten millions of people. They occupy the region in the Congo Free State just under the equator and south of the great northern bend of the Congo River. The first band of missionaries consists of the leader, Mr. John Kittrick and wife, and five unmarried men and one unmarried woman. A farewell meeting was held in Exeter Hall on the twenty-sixth of March. Efforts are being made with prospect of success to secure the support of each of these missionaries by a local band of friends. Mr. Kittrick, the leader, was formerly connected with the Livingstone Inland Mission. Several of these missionaries are artisans and are well prepared for the handicrafts which it will be necessary for some of their number to practise in the establishment of the mission in Africa.

ARABIA.

THE KEITH-FALCONER MISSION. — We have before referred to the most interesting company of captives taken from slave-ships on the Red Sea, and committed by the government to this mission for education. These children now number fifty-one. It was at first supposed that they were Abyssinians, and hence nominally Christians, but it now appears that they are Gallas and that none of them had ever heard the name of Christ. These boys and girls are developing rapidly, and show an earnestness and spirit which promise well. Teachers have been sent from the United Presbyterian Mission in Egypt, who will help in the education of these youth, and it is hoped that they will return to their native land to preach the gospel.

EGYPT.

MISS WHATELY'S MISSION. — We should have noticed earlier the death of this devoted missionary, which occurred on the ninth of March last at Cairo, in Egypt, but we have waited for some fuller account of her life than any we had at hand. She was a remarkable woman and accomplished a noble work. The daughter of Archbishop Whately, she inherited uncommon gifts and received a complete education. Living in the archiepiscopal palace at Dublin, she gave herself in her earlier years to work among the ignorant and distressed. Visiting Egypt as a tourist, she was impressed with the need of Christian work, and though it was far from common in that day for unmarried women to go out as missionaries, she returned to Cairo in 1860 and opened a school for Moslem girls. Till the death of her father she returned to England occasionally, but on his decease in 1863 she fixed her home in Cairo for the remainder of her life. Here she opened schools both for girls and boys, having been led to establish the latter through the utterance of a lad who envied his sister's power of reading, and said, "I wish I were a girl." So valuable was the work accomplished by these schools, and the dispensary which Miss Whately opened in connection therewith, that the Khedive gave an excellent site for her establishment. She received much pecuniary aid from England and employed her own private fortune in developing

a work which has called forth the enthusiastic approval of all classes, both Christian and Mohammedan. We are glad to know that her sister, Miss Jane Whately, is to take up and carry on the work so happily begun.

INDIA.

THE TELUGU MISSION.—The remarkable work carried on by the American Baptist Missionary Union among the Telugus is still a cause for surprise and gratitude. It is reported that since the beginning of 1889 there have been over 1,000 baptisms in the Ongole district and 471 in the Vinukonda district. Dr. Clough, of Ongole, reports the baptism by himself of 420 during the month of February. He sends the following striking account of a visit at Ravalporum, a village thirty miles from Ongole. When he reached the village, on account of peculiar circumstances, he pitched his tent at a spot where, unknown to himself at the time, a fakir some twenty-five years before had prophesied that a teacher from God would at some time pitch his tent, who would bring a message to the people from God. It seems this fakir who made the prophecy ordered the people to keep three big pots of *ghee* (clarified butter), and give them over to the teachers whom God would send them. So when Dr. Clough pitched his tent on the designated spot, the people brought the pots of *ghee* and asked him what he was going to do with them. He took them, and stuffing old rags into each of the pots, lighted them, making a grand blaze throughout the night. This attracted the people and they came in crowds, and the golden opportunity was seized for preaching Christ. Hundreds heard the word of salvation in the light of this blaze, before which idols were brought out and broken in pieces. The preaching was continued until dawn, and for some days subsequently. It was a remarkable scene, and it is believed many saving impressions were produced.

POLYNESIA.

SOCIETY ISLANDS.—These islands have passed under the dominion of France, though the people are in some cases refusing to submit to the inevitable. The *Chronicle* of the London Society reports that it has become evident to their directors that none but French Protestant missionaries can carry on work in the islands of Huahie and Raiatea. The Paris Missionary Society has been asked to take the responsibility of the missionary work begun in both the Society Islands and the Loyalty Islands. In this connection we may give the testimony of Rev. William E. Richards in regard to what he himself has recently received on Raiatea, which is in striking contrast with the state of things before missionary work was begun there. He says:—

“A few weeks ago I stood on the sacrificial altar of Opoa, a district of Raiatea. Eighty years ago human sacrifices were offered on that very altar to the cruel god Oro, to appease his wrath. His altars here are broken down, the sacred stones are overgrown with lichens and mosses, and now numerous land-crabs wax fat among the stones and bright little lizards dart in and out among the crevices. Last Sunday our beautiful island church on Raiatea was full to overflowing. More than a thousand people sang heartily their hymns to Christ, and after the service five hundred, out of a membership of seven hundred, joined together in taking the sacrament. After the evening service, our king, Tamatoa VI, joined us in presenting our firstborn to Christ in Christian baptism.”

NEW HEBRIDES.

A RECENT report from these islands states that the French priest who settled near Meli has taken his departure. Mr. Mackenzie gives a striking account of the efforts to introduce the gospel at this island of Meli. It is only two years since visits were regularly paid to the people, but they were much averse to the coming of the missionaries. They drove them out and said to them, “If you come back, we will kill you.”

But when they went back the people said to each other, "They are just like pigs: we drive them away, and when we turn our backs, they return." Again and again Mr. Mackenzie visited them; on one Sabbath he found few of them at home, but after waiting some time a native came running toward him, brandishing his club. He was drunk, however, and after a time he quieted down and the service was held. The next Sabbath a native interrupted the service by calling for an axe to split up the missionary's boat. Then he approached with a musket saying, "I am coming to shoot the missionary." Mr. Mackenzie continued preaching, but kept his eye on the man, who soon interrupted him. Mr. Mackenzie then went up to him, put his arm around his neck, told him he could not shoot him if he would. The man hung his head and said, "I do not want to shoot you; it was the older people who told me to do it." Later on he admitted that there had been an attempt made to take the missionary's life, but a little after this he brought some gifts to the missionary. The next Sunday a native struck a blow with his fist on the back of the missionary's head, and called for a tomahawk, but friendly natives interfered. The brave missionary keeps on with his work, visiting the islands occasionally, and believes that before long he will gain an entrance to the hearts of the people.

CHINA.

THE HELPLESSNESS OF HEATHENISM. — Mr. Ross, of Chinag Chiu, sends to the *Chronicle* of the London Society an account of the fearful epidemic of cholera which had been raging in that city, so that for weeks hundreds of people were dying daily. With no sanitary protection, and the air filled with poisonous disease, the condition of affairs was truly terrible. The customary ceremonies for the dead were dispensed with; at times no coffins were used, and the general populace was panic-stricken. In the midst of all this commotion and fear most of the native Christians were calm, and the city church has not lost a member. A native pastor at Chang Chow reports that when the epidemic reached that city the mandarin ordered several hundred soldiers to fire off guns for the purpose of scattering the "epidemic ghosts." As this was of no avail, a proclamation was issued ordering that the people eat no meat for seven days, and "live on vegetable diet, and beg health of the spirits." All sorts of enchantments were tried; carved images of the gods were borne in a procession with beating of gongs and drums. "Red cloth, flags, swords, and guns innumerable were every day in use. The banging and rattling were terrible, and those who had no gong made use of their brass washbasins, and some used brass looking-glasses." The wailing all over the city was oppressive. Here as at Chiang Chiu, only a few of the Christians were carried off by the disease. The church was constant in prayer, and was remarkably kept in safety and in peace.

Miscellany.

BIBLIOGRAPHICAL.

The Missionary Year-Book for 1889-90. Containing Historical and Statistical Accounts of the Principal Protestant Missionary Societies in America, Great Britain, and the Continent of Europe; also, numerous Maps and Diagrams. Fleming H. Revell, New York, 12 Bible House; also, Chicago, Madison Street.

This volume is a great improvement upon the "Handbook of Foreign Missions," which was issued a year ago in

anticipation of the Conference of Protestant missions held in London. That volume, as we stated at the time, was disappointing, inasmuch as it was incomplete and contained no summaries. Dr. J. T. Gracey, of Buffalo, proposed to enlarge the "Handbook," making it much more complete in the information given as to the missionary societies and their

various fields of labor, especially those of the United States, and to issue it as a Year-Book. This, therefore, may be regarded as the first volume of what we hope will be an annual publication. It seeks to give a record of all missionary societies—at least of all except those so small as to render the securing of information impracticable. We notice, however, that no record is given in this volume of the missionary work of the Evangelical Association. Dr. Gracey has added several maps and diagrams, which add much to the interest and value of this volume. The friends of missions will find it a most convenient handbook. Its summaries of foreign missionary work, including that of Woman's Societies of the United States, are taken with ample acknowledgment from the American Board Almanac issued in January last, and we believe are the most recent and reliable of any to be found. It should also be said that there is an ample index to the volume. We trust it will appear that the interest in missionary work is such that there will be a call for the regular publication of this Handbook.

Two Decades of Woman's Work, 1868-1888. By Mrs. S. J. Humphrey. Chicago.

This neat pamphlet of sixty-four pages contains two papers by Mrs. Humphrey, the one presented at the tenth annual meeting of the Woman's Board of Missions of the Interior, in 1878, and the other at the twentieth annual meeting at Terre Haute, in 1888. After a brief sketch of the early organizations of women, these papers give a succinct history of the work of the Woman's Board of the Interior during these twenty eventful years, telling especially of the *personnel* of the Board at home and the missionaries who have gone abroad. The story is well told, and the record most inspiring.

A Church and her Martyrs. By Rev. Daniel Van Pelt. Pp. 336. Price, \$1.15.

We have here a brief popular history of the church of Holland and of the martyrdoms for which it has been famous. There is no more inspiring chapter in church

history than that which treats of this church of Holland. The story is here told in an interesting way.

The Divine Legation of Paul the Apostle. An Essay by Edward Bean Underhill, LL.D., Honorary Secretary of the Baptist Missionary Society. London: Hodder & Stoughton. 1889. Pp. 156.

This is the most recent production of Dr. E. B. Underhill, who is the author of several other works, chiefly in the line of missionary literature. It is a timely testimony to the unimpeachable inspiration and authority of the great apostle. His supernatural call and preparation, the revelations made to him immediately by our Lord and by the Holy Spirit, his divine guidance as preacher, missionary, and author, the principles by which he was governed, and his methods are set forth without parade of learning or affectation in style, but with clearness and logical conclusiveness. It is a much more satisfactory work than Warburton's *Divine Legation of Moses*. Toward the close occurs the following well-founded opinion:—

"Were Paul now living he would repudiate and destroy the pages of panegyric often poured forth upon him, and by which the person of his Lord is frequently obscured. The servant is too much credited and praised for truths and teachings not his own, but which were 'received' by him from the Lord Jesus. They are spoken of (may we not even say stigmatized?) as 'Pauline Theology,' whereas they are the 'theology,' if such a word is applicable at all, of heaven, and the Author of it is the Son of God."

The Path to Wealth; or, Light from my Forge.

By a Blacksmith. With an introduction by Rev. J. H. Vincent, D.D., Bishop of the M. E. Church. Richmond, Va.: B. F. Johnson & Co. Pp. 440.

This book seeks to discuss the principles which God has established in relation to the giving and getting of money, the author believing that the way of prosperity in money matters is by a rendering unto God what is due to him. We owe something to God, and we cannot thrive under his government until we pay to him our debt.

Songs of Praise. With Tunes. Compiled and edited by Lewis Ward Mudge. A. S. Barnes & Co.

A volume containing 503 hymns, with 325 tunes, is specially adapted for chapel use. This is in the valuable series of hymnbooks prepared by Doctors Hitchcock and Eddy, of which *Carmina Sanctorum* was the first to appear.

The Gospel of St. Matthew in Formosan (Sin kang Dialect). With corresponding versions in Dutch and English. Edited from Gravius's edition of 1661, by Rev. Wm. Campbell, M.R.A.S., English Presbyterian Mission. London: Trubner & Co.

This is an elegantly printed volume, and is a singular reminder of the missionary enterprise on Formosa commenced 250 years ago by the Reformed Church of Holland. The translation made by Gravius in 1661 apparently availed nothing at the time, on account of the destruction of the mission through the Chinese invasion, which drove the Hollanders away. The version is now issued, with the Dutch in parallel column, and the English at the bottom of the page. In connection with this publication the Reformed Church of Holland is invited to enter anew upon missionary work in Formosa.

BOOKS RECEIVED.

Jeremiah: his Life and Times. By Rev. T. K. Cheyne, M.A., D.D. New York: A. D. F. Randolph & Co., 38 West 23d Street. Pp. 205. Price, \$1.

Daniel: his Life and Times. By H. Deane, B.D. New York: A. D. F. Randolph & Co. Pp. 203. Price, \$1.

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE.—Bangor, Central ch. Sab. sch.	40 00
Rev. G. W. Field, D.D.	5 00—45 00
MASSACHUSETTS.—Fitchburg, Calvinistic ch.	55 00
Mansfield, Sab. sch.	11 62
Framingham, Plymouth ch. S. S.	20 75
Foxboro, Cong. ch.	25 00
Williamstown, Cong. ch. S. S.	10 00
Boston, H. Bogigian,	25 00
Shawmut ch.	100 00—247 37
NEW YORK.—Brooklyn, Rochester-ave. ch. S. S.	18 25
Brooklyn, Mrs. Julia B. Smith,	10 00—28 25
PENNSYLVANIA.—Philadelphia, Central Cong. ch. S. S. (all for "Hopkins' Chair"),	50 00
	370 62
Previously acknowledged,	68,556 57
	68,927 19

ARTHUR W. TUFTS, *Treasurer.*

BOSTON, March 19, 1889.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With hearty thanks for the many revivals which have blessed our missions during the present year, especially in China and Japan, let there be earnest prayer that the special influences of the Spirit may be continued; that the native preachers and teachers may be more fully endued with the power from on high; that the recent converts may be wisely instructed, and may be kept in the hour of temptation and persecution; and that this wave of revival influence may reach all mission lands.

DEPARTURES.

June 1. From Boston, Rev. Wilberforce Lee and Rev. H. A. Cotton and wife, to join the West Central African Mission.

June 1. From New York, Miss Gertrude R. Hance, returning to the Zulu Mission; also, Miss Martha H. Pixley, daughter of Rev. S. C. Pixley, of the Zulu Mission, and Miss Mary E. McCormack, to join the same mission.

June 15. From Boston, Miss Mary A. C. Ely, returning to Van, Eastern Turkey.

ARRIVALS IN THE UNITED STATES.

May 23. At New York, Rev. James E. Tracy and wife, of the Madura Mission.

May 26. At Boston, Mrs. Fannie M. Newell, of the Western Turkey Mission.

May 28. At San Francisco, Rev. W. P. Sprague and wife, of the North China Mission.

May 10. At San Francisco, Miss Ella J. Newton, of the Foochow Mission.

ARRIVALS AT STATIONS.

April 26. At Guadalajara, Western Mexico, Miss Belle M. Haskins.

April 29 (?). At Tientsin, North China, Rev. James H. Roberts and wife, Rev. H. W. Fraser and wife, and Miss Mary S. Morrill.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. What one hundred dollars will do in China. (Page 273.)
2. Ten years in the Marathi Mission. (Page 274.)
3. Items from West Africa. (Page 287.)
4. Report from the Gilbert Islands. (Page 285.)
5. Revival at Foochow. (Page 280.)
6. Native evangelists in North China. (Page 281.)
7. The Mission in European Turkey. (Pages 275 and 289.)
8. Revival at Tottori, Japan. (Page 283.)
9. The attitude of the Japanese. (Page 284.)
10. Christian work among lepers. (Pages 303-307.)

Donations Received in May.

MAINE.

Cumberland county.	
Brunswick, Jeremiah Pearson,	10 00
Gorham, 1st Cong. ch. (of wh. 1 for Japan), with other dona., to const. Rev. G. W. REYNOLDS, Miss SARAH WARREN, and Mrs. J. A. WATERMAN, H. M.	49 31—59 31
Lincoln and Sagadahoc counties.	
Bremen, Rev. J. J. Bulfinch, 2; Mrs. John S. Fiske, 1,	3 00
W. Woolwich, Cong. ch. and so.	8 32—11 32
Penobscot county.	
Brewer, 1st Cong. ch. and so.	8 50
Hampden, Cong. ch. and so.	6 00—14 50
Union Conf. of Ch's.	
Bridgton, 1st Cong. ch. and so.	13 40
Waterford, Cash, 10; A friend, 1,	11 00—24 40
York county,	
York, 2d Cong. ch. and so.	5 25
	114 78

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Keene, 1st Cong. ch. and so.	53 98
Roxbury, Brigham Nims,	10 00
Troy, Cong. ch. and so.	8 37—72 35
Grafton county.	
Danbury, W. H. Traver,	3 00
Hillsboro co. Conf. of Ch's, George Swain, Tr.	
Hillsboro Bridge, Cong. ch. and so.	28 00
Manchester, Franklin-st. ch., 190; 1st Cong. ch. and so., 94.37,	284 37
Pelham, Cong. ch. and so.	61 61—373 98
Merrimack county Aux. Society.	
Concord, 1st Cong. ch. and so.	30 00
Webster, 1st Cong. ch. and so.	23 00—53 00
Rockingham county.	
Brentwood, Cong. ch. and so.	3 85
East Derry, Rev. H. M. Penniman,	5 00
Epping, Cong. ch. and so.	47 94—56 79
	559 12
Legacies. — Greenville, Dea. Franklin Merriam, by Mary A. Merriam, Ex'x,	100 00
	659 12

VERMONT.

Addison county.	
Shoreham, Cong. ch. and so.	20 50
Bennington county.	
Manchester, A friend,	25 00
Caledonia co. Conf. of Ch's, T. M. Howard, Tr.	
Cabot, Cong. ch. and so.	30 00
E. Hardwick, Cong. ch. and so.	51 00
McIndoe's Falls, Cong. ch. and so.	9 00—90 00

Franklin co. Aux. Society, C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	18 00
Orange county.	
Wells River, Cong. ch. and so.	27 04
Williamstown, A friend,	5 00—32 04
Orleans county.	
Newport, Cong. ch. and so.	16 25
Windham county.	
Brattleboro, Central ch. m. c.	20 17
Jamaica, Cong. ch. and so.	12 30
Windham, Cong. ch. and so. (of wh. 21. for Dr. Thom's hospital),	73 70—106 17
Windsoir county.	
Springfield, Miss M. T. Arms, for Mrs. Coffing for vacation use,	10 00
	317 96

MASSACHUSETTS.

Barnstable county.	
Falmouth, Cong. ch. and so.	122 00
Wellfleet, 1st Cong. ch. and so.	18 32—140 32
Berkshire county.	
Hinsdale, Cong. ch. and so.	19 40
Stockbridge, A lady friend,	5 00—24 40
Bristol county.	
Fall River, N. R. Earl, for support of a student,	10 00
Brookfield Association.	
No. Brookfield, 1st Cong. ch. m. c.	16 23
Essex county.	
Andover, Chapel ch. and cong., 110; Theol. students, for chapel in Koordistan, 25,	135 00
Essex county, North.	
Byfield, Cong. ch. and so.	25 32
Ipswich, 1st Cong. ch. and so.	50 00
Newburyport, 1st Cong. ch. and so., 24.06; Ann P. Bassett, 15; Elizabeth Titcomb, 1,	40 96
West Newbury, 1st Cong. ch. and so.	17 06—133 34
Essex county, South.	
Beverly, Dane-st. ch. and so.	19 39
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Conway, Cong. ch. and so.	6 00
New Salem, Rev. A. R. Plumer, to const. CATHERINE M. PLUMER, H. M.	100 00—106 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
So. Hadley Falls, Cong. ch. and so.	10 00
Springfield, Hope ch., 226.63; Memorial ch., 169.79; Olivet ch., 44.48,	440 90
West Springfield, Park-st. ch.	40 38
Westfield, 1st Cong. ch. (of wh. 25 from Mrs. N. T. Leonard for East Turkey),	181 02—672 30

Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	25 59
Northampton, A. L. Williston,	300 00
So. Hadley, 1st Cong. ch. and so.	23 00—348 59
Middlesex county.	
Bedford, A lady,	2 00
Lowell, 1st Cong. ch. and so., 69;	
Pawtucket ch., 27.61,	96 61
Maplewood, Cong. ch. and so.	12 82
Newton, "A."	15 50
Newton Highlands, Cong. ch. and so.	221 21
Reading, Cong. ch. and so.	10 00
Stoneham, Cong. ch. and so.	50 00
Waltham, Trin. Cong. ch.	24 32
Winchester, Cong. ch. and so.	52 59—485 05
Middlesex Union.	
Littleton Cong. ch. and so., 5; A friend, 100,	105 00
Lunenburg, A. M. Hadley, for Ponape Testaments,	1 00
So. Acton, Mrs. Tuttle, for Kindergarten, care of Miss Shattuck,	50 00—156 00
Norfolk county.	
Franklin, 1st Cong. ch. and so., with other dona., to const. B. M. Rockwood, H. M.	44 71
Hyde Park, 1st Cong. ch. and so.	25 11
Sharon, Cong. ch. and so.	33 51
So. Walpole, "Missionary,"	1 00
Weymouth, 1st Cong. ch. and so.	54 13—158 46
Old Colony Auxiliary.	
Acushnet, Cong. ch. and so.	64 00
Plymouth County.	
Campello, So. Cong. ch., to const. E. B. ESTES, H. M.	100 00
Hanson, Cong. ch. and so.	5 06
Marshfield, 2d Cong. ch. and so.	4 86
Middleboro, 1st Cong. ch. and so.	18 67
No. Middleboro, Cong. ch. and so.	50 82
Whitman, Cong. ch. and so.	87 00—266 41
Suffolk County.	
Boston, Old South ch., 156.30; Village ch. (Dorchester), 118.09; Eliot ch., m. c., 4.18; Thank-offering from friends, 200; G. A. W., 100; Friends (Roxbury), 30; John P. Nichols, 10,	618 57
Chelsea, Central Cong. ch.	25 30—643 87
Worcester county, North.	
Athol, F. C. Parmenter,	10 00
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 2d Cong. ch., to const. T. T. BRISTOL, H. M.	119 30
	3,508 66

Legacies. — Cambridge, Seth C. Chandler, by S. C. Chandler, Jr., Ex'r,	500 00
Lancaster, Sophia Stearns, by W. W. Wyman, Ex'r,	100 00
Wilbraham, Angelina Woodward, by Ira G. Potter, Ex'r,	100 00—700 00
	4,208 66

RHODE ISLAND.

Bristol, A friend,	10 00
Chepocket, Cong. ch. and so.	11 59
Providence, Friends, for chapel in Guadalajara,	33 00—54 59

CONNECTICUT.

Fairfield county.	
No. Greenwich, Cong. ch. and so.	7 00
Hartford county, W. W. Jacobs, Tr.	
Hartford, Asylum Hill Cong. ch., for Prof. Morita, Japan, 25; W. G. Carleton, 1,	26 00
Litchfield county. G. M. Woodruff, Tr.	
New Preston, Friends, for Mr. Chandler,	4 00
Thomaston, Cong. ch. and so.	34 50
Winchester, Cong. ch. and so.	1 80—40 30
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	47 87
Hampton, A friend,	5 00
Middletown, 1st Cong. ch. and so.	103 34—156 21

New Haven co. F. T. Jarman, Ag't.	
Guilford, 1st Cong. ch., to const. Miss K. B. DUDLEY, H. M.	100 00
Middlebury, Cong. ch. and so.	10 96
New Haven, Mrs. J. A. Dickerman,	100 00
Northfield, Cong. ch. and so.	20 00
Seymour, Cong. ch. and so.	11 35—242 31
New London co. L. A. Hyde and H. C. Learned, Trs.	
Goshen, Mrs. Moses Lyman,	10 00
New London, 1st ch. of Christ, m. c., 1.02; do., for evangelists in Madura, 5,	6 02
Norwich, E. S. Gilman, for chapel at Guadalajara,	20 00—36 02
Tolland co. E. C. Chapman, Tr.	
Somersville, Cong. ch. and so.	20 52

Legacies. — Mrs. Emily Jewell, by C. A. Jewell, Ex'r,	500 00
	1,028 36

NEW YORK.

Brooklyn, Clinton-ave ch., in part, 813.68; Central Cong. Sab. sch., for Bible readers, Madura, 36; A friend, 100; H. S. W., 10,	959 68
Flushing, Cong. ch. and so.	61 92
Honeoye, Cong. ch. and so.	38 72
Moravia, 1st Cong. ch. and so.	10 00
Morristown, 1st Cong. ch. and so.	8 00
New Lebanon, A friend,	5 00
New York, Pilgrim ch. (of wh. from two friends, 10), 130.10; Broadway Tabernacle, Y. L. F. Mis. Soc., for catechists, Madura, 75; George D. Mackay, 100; A friend, for special objects, 75,	380 10
Ogdensburg, 1st Cong. ch.	16 65
Pelphs, Mrs. W. H. Jackson,	1 00
West Groton, Cong. ch. and so.	12 00—1,493 07
Legacies. — Owego, Lucius H. Allen, by H. A. Allen, Ex'r, less state tax and legal expenses,	429 50
	1,922 57

PENNSYLVANIA.

Allegheny City, Mrs. Adaline Boyden,	20 00
Marshfield, Miss M. L. Humaston,	6 00
Scranton, Plymouth ch.	34 86
	60 86

NEW JERSEY.

Iona, by J. H. Leonard,	1 25
Newark, Belleville-ave. ch. (of wh. 50 from J. H. D., to const. Rev. WALLACE NUTTING, H. M.),	117 90
Orange, Orange Valley ch., 27.60; M. W. Conant, 1,	28 60—147 75

VIRGINIA.

Herndon, Cong. ch.	4 12
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DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 61.61; Howard University, m. c., 12,	73 61
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FLORIDA.

Inter Lachen, 1st Cong. ch.	9 75
Picolata, L. S. Hopkins,	4 00—13 75

ALABAMA.

Talladega, Girls' Mission Band, for Africa,	5 00
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OHIO.

Berlin Heights, Cong. ch.	7 10
Elyria, J. B. Garland,	5 00
Gomer, Mis. Soc., Welsh Cong. ch.	29 65
Lodi, 1st Cong. ch.	13 69
Mansfield, F. E. Tracy, 50; Mrs. L. J. Tracy, thank-offering, 20,	70 00
Marietta, Douglas Putnam, for Bankscho ch. and pastor,	250 00
New London, —,	1 20

Oberlin, Students, towards salary of	
Rev. C. A. Clark, Japan, 236.53;	
Rev. George Thompson, 5,	241 53
Painesville, "Tithes,"	6 50
Ravenna, A friend,	2 00
Sandusky, 1st Cong. ch.	28 80
Wellington, Edward West,	20 00
Windham, Cong. ch.	24 46
Youngstown, Swedish ch., 9.42; A	
friend, 1,	10 42—710 35

INDIANA.

Fort Wayne, Plymouth Cong. ch.	12 00
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ILLINOIS.

Buda, Cong. ch.	81 20
Chicago, 1st Cong. ch., 96.79; U. P.	
Cong. ch., m. c., 9.64; Rev. G. S.	
F. Savage, D.D., to const. Mrs.	
SAVAGE, H. M., <i>extra</i> , 100; J. H.	
Pearson, <i>extra</i> , 100; J. H. Thomp-	
son, <i>extra</i> , 50,	356 43
Dover, Cong. ch.	11 20
Fremont, Cong. ch.	23 67
La Prairie Centre, Friends,	30 00
Lawn Ridge, Cong. ch. and Sab. sch.	12 50
Marseilles, Cong. ch.	30 55
Millburn, Cong. ch.	11 00
Moline, 1st Cong. ch.	100 00
Oak Park, 1st Cong. ch.	248 14
Ontario, Cong. ch.	20 77
Polo, Mrs. R. M. Pearson,	3 00
Quincy, Joshua Berry,	10 00
Rantoul, 1st Cong. Sab. sch., for kin-	
dergarten, care Miss Nutting,	5 00
Rockford, Thomas D. Robertson,	100 00
Springfield, 1st Cong. ch.	12 61—1,056 07

MISSOURI.

Ironton, J. Markham,	2 50
St. Louis, Pilgrim Cong. ch., 248;	
Memorial Cong. ch., 10,	258 00—260 50

MICHIGAN.

Coloma, Cong. ch.	2 13
Detroit, Fort-st. Cong. ch.	8 54
Dowagiac, Cong. ch.	13 06
Grand Blanc, Cong. ch.	16 20
Jackson, Miles Fisk,	1 00
Lake Linden, 1st Cong. ch.	35 64
St. Johns, Cong. ch.	42 21
Watervliet, Plymouth Cong. ch.	17 69—136 47

WISCONSIN.

Beloit, 1st Cong. ch.	207 31
Fulton, Cong. ch.	11 37
Middleton, Eelsey L. Bristol, for work	
of Miss J. C. Smith, Marsovan,	5 00
Ripon, 1st Cong. ch.	9 23—232 91

IOWA.

Alden, Cong. ch.	15 62
Des Moines, No. Park Cong. ch.	10 00
Grinnell, Cong. ch.	208 66
Lansing, German ch.	2 00
Muscatine, Cong. ch.	110 80
Nashua, Cong. ch.	14 65
Newton, Cong. ch.	17 94
Red Oak, Cong. ch.	63 75—443 42

Legacies.—Marshalltown, Rev. John Summers, by G. R. McLevan, Adm'r,

95 90

539 32

MINNESOTA.

Belgrade, 1st Cong. ch.	5 00
Duluth, Cong. ch., 159.41; A member	
of do., 10,	169 41
Morris, Cong. ch.	12 50
New Ulm, Cong. ch. and pastor,	18 00—204 91

KANSAS.

Osawotomic, Cong. ch.	12 00
Osborne, 1st Cong. ch.	3 50—15 50

CALIFORNIA.

Long Beach, Cong. ch.	10 00
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OREGON.

Portland, 1st Cong. ch.	50 00
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COLORADO.

Pueblo, 1st Cong. ch.	4 00
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WASHINGTON TERRITORY.

Tacoma, J. Arntson,	70 00
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DAKOTA TERRITORY.

Clark, Cong. ch.	5 00
—, S. F. P., North Dakota,	33 34—38 34

UTAH TERRITORY.

Ogden, 1st Cong. ch.	11 50
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DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.T. B. Macaulay, Montreal, *Treasurer.*

For salary of Rev. W. T. Currie,	650 00
„ traveling and other expenses,	149 90
„ personal expenses of same, and	
for a mule,	200 00
„ Bulgaria,	5 00
„ Morning Star expenses,	10 00
	1,014 90

Less acknowledged elsewhere, 61 20—953 70

FOREIGN LANDS AND MISSIONARY
STATIONS.

Japan, Kobe, D. C. Jencks,	10 50
Sandwich Islands, Hawaii, A friend,	2,000 00—2,010 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions, in part,	8,504 26
„ pupils under Miss Sheldon,	75 00
„ Miss E. M. Stone's special use,	25 00
„ women's clothing, Harpoot,	30 00
„ Mrs. W. E. Fay, Bihe,	4 40
„ Mrs. Gulick, Spain,	20 00
„ Girls' school, Wadale,	10 00
„ Miss Houston (3 for Bibles),	46 19
„ Mary M. Root,	7 50
„ „ Dency T. M. Root,	7 50—8,729 85

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	3,000 00
For Bulgarian girl, care Mrs. Bond,	10 00—3,010 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE
PACIFIC.

Mrs. R. E. Cole, Oakland, California, <i>Treasurer.</i>	
For Bible-woman in Madura,	50 00
„ two girls in Miss Fletcher's	
school, Ponape,	25 50—75 50

MISSION SCHOOL ENTERPRISE.

MAINE.—Bremen, Union Sab. sch., 2.50;	
Castine, Cong. Sab. sch., 5,	7 50
VERMONT.—Bennington, Green Box Bank	
Co., 25; Windham, Banks Fund, 1,	26 00
MASSACHUSETTS.—Barre, Cong. Sab. sch.,	
7.13; Boston, Chinese Sab. sch., Mt. Ver-	
non ch., for Hong Kong mission, 58; Fall	
River, 3d Cong. Sab. sch., for Casparian,	
13; Hyde Park Cong. Sab. sch., 4.16;	
Lynn, Y. P. S. C. E. of North ch., for student	
in Pasmalai Sem., 21.35; Nantucket,	
Y. P. S. C. E., 5; Newburyport, Belle-	
ville Mis. Band, for educational work, 107,	215 64

CONNECTICUT.—Meriden, 1st Cong. Sab. sch., for "our girl in Turkey," 50; Norwich, Faith, Delia, and Dickson Leavens, for pupil in Erzroom High School, 10,
 NEW YORK.—New York, Pilgrim Cong. Sab. sch., 25; Oswego Falls, Cong. Sab. sch., 10,
 OHIO.—Riverside, Cong. Sab. sch., for pupil in Ponape, 20; Youngstown, Plymouth Mis. Band, 6.75.
 ILLINOIS.—Chandlerville, "Willing Workers," for Miss Wychoff's work, China, 10;

Polo, Ind. Pres. Sab. sch., for work of Rev. C. F. Gates, 17.76; Waverly, Y. P. S. C. E., 3.22, 30 98
 MICHIGAN.—Alpena, Cong. Sab. sch., 35.71; 40 81
 WISCONSIN.—Boscobel, Cong. Sab. sch. 5 00
 KANSAS.—Wakefield, Madura Cong. Sab. sch., for education of Ruth Todd, 17 27
 DAKOTA.—Bon Homme, Cong. Sab. sch. 3 00
 467 93

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Kennebunkport, N's mite box, 1 00
 VERMONT.—Northfield, Cong. Sab. sch. 3 50
 MASSACHUSETTS.—Boston, —, 4; Spencer, Cong. Sab. sch., 25; Wellesley, Cong. Sab. sch., 15, 44 00
 CONNECTICUT.—New Haven, 1st Cong. Sab. sch., 20; College-st. Sab. sch., 20; Orange, Charles R. Treat, 2.50, 42 50
 NEW YORK.—New York, De Witt Memo. Ch. Chil. Miss. So., 5; No. Walton, Cong. Sab. sch., 6.50, 11 50
 MISSOURI.—Kidder, Cong. Sab. sch. 1 51
 TENNESSEE.—Memphis, 2d Cong. Sab. sch. 7 50
 NORTH CAROLINA.—Wilmington, Cong Sab. sch., primary class, 1 30
 ILLINOIS.—Joy Prairie, Cong. Sab. sch. 14 38
 MICHIGAN.—Cheboygan, Cong. ch. 1 00
 KANSAS.—Louisville, Cheerful Workers, for Micronesia, 2 27
 NEBRASKA.—Indianola, Jamie S. Taylor,

40c.; Tecumseh, Ch. Mis. So. of 1st Presb. ch., 3.40, 3 80
 CANADA.—Danville, Cong. Sab. sch. (sent by Canada Cong. F. M. So.), 10 00
 SPAIN.—Spanish Mis. So. for work in Ponape, care Mr. Doane, 10 00
 154 26
 Donations received in May, 25,539 36
 Legacies received in May, 1,825 40
 27,364 76

Total from September 1, 1888, to May 31, 1889: Donations, \$271,215.13; Legacies, \$59,477.52=\$330,692.65.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

MASSACHUSETTS.		IOWA.	
Framingham, Mary L. Brown,	2 50	Farmington, M. H. Cooley,	3 00
CONNECTICUT.		NEBRASKA.	
West Hartford, Mrs. E. W. Morris,	5 00	Virginia, A friend,	5 00
NEW YORK.		Previously received,	115 50
New York, Broadway Tabernacle Y. L. F. M., for use of Rev. A. Fuller,	100 00		39,143 44
			39,258 94

FOR SUFFERERS IN CHINA.

MASSACHUSETTS.		NEBRASKA.	
Framingham, Mary L. Brown,	2 50	Virginia, A friend,	5 00
NEW YORK.		NOVA SCOTIA.	
New York, Broadway Tabernacle Y. L. F. M. So., 50; Pilgrim ch. Chinese Sab. sch., 11; Phelps, Mrs. W. H. Jackson, 1,	62 00	Liverpool, Sunday-school,	3 00
		Previously received.	72 50
			423 67
			496 17

THE BENJAMIN SCHNEIDER MEMORIAL FUND

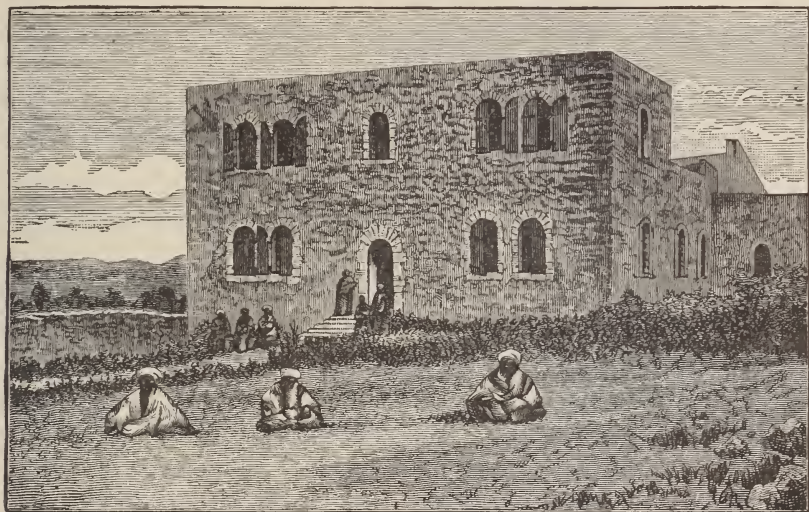
FOR EDUCATION OF STUDENTS IN AINTAB AND MARASH, TURKEY.

MASSACHUSETTS.		MICHIGAN.	
Boston, Mrs. S. M. Schneider, 50; Mrs. Ezra Farnsworth, 10; A friend, 2; Haverhill, James H. Carleton, 10; Peabody, Mrs. L. W. Thacher, 100; Winchendon, Dr. Josiah Abbott, 200; Mrs. Josiah Abbott, 50; Townsend Harbor, Myra A. Proctor, 12,	434 00	—, E. G.	100 00
PENNSYLVANIA.		TURKEY.	
Harrisburg, Rudolph F. Kelker,	50 00	Constantinople, Rev. E. E. Bliss, D.D.	30 00
			614 00

FOR YOUNG PEOPLE.

CHRISTIAN WORK AMONG LEPERS.

THE Bible has much to say about leprosy, and some of its most touching stories are connected with those who were suffering from this loathsome disease. Lepers seem to have been specially cared for by our Saviour, and many of his miracles were wrought for their healing. The laws given by Moses requiring the separation of the lepers from the congregation were eminently wise, and such separation is enforced in all nations where there is proper care taken for the health of the people. But because lepers are necessarily separated from society they ought not to be neglected, and it is pleasant to record that the Christian



THE OLD LEPER ASYLUM, JERUSALEM.

religion, which calls for love and sympathy for the poor and suffering, has not overlooked the claims of this pitiable class.

In the Middle Ages leper-houses were founded in almost all large towns, and it is said that there were at one time no less than ninety-five of these houses in England. The disease disappeared from most of Europe in the seventeenth century, but it still prevails in many parts of the world; in Norway, Russia, Africa, Palestine, Persia, India, China, and Japan. There are said to be 130,000 lepers in India. In proportion to its population the number in the Sandwich Islands is very great, where there are 1,250, out of a total population of about 80,000.

Among the most noted leper asylums is the one at Jerusalem under the care of the Moravian church. We are able through the kindness of the secretary of the Moravian church to give pictures both of the old and the new "Leper Home" at Jerusalem. In 1865 the Baroness Keffenbrinck Ascheraden, in view of the pitiable condition of the lepers in Palestine, resolved to found an asylum for them, and two years later the building represented in the first cut was opened. Many patients were here treated with the double object of relieving their sufferings and leading them to the Saviour who could heal their souls. In 1887 the new and much larger building represented in the second cut was opened, over whose doors stands the inscription, "Jesus Hilfe" (Jesus Help). More than twenty patients were moved from the old to the new home, forming a very strange procession. This home is supported by Christians in England, Germany, and Switzerland, and the lepers are cared for by Mr. and Mrs. Müller who have given themselves heart and soul to this self-denying work. An appeal for volunteer nurses made in 1887 was responded to by twelve members of the Moravian church in England and Germany, but only three of them were needed. The Moravian church has been distinguished for its labors in behalf of lepers, having had for many years a hospital at Robben Island, in South Africa.

Special mention may be made of the Leper Home at Almora, in northern India, which is under the spiritual care of missionaries connected with the London Missionary Society. It was originally established by Captain Ramsey, afterward Sir Henry Ramsey, but was transferred to the London Mission in 1851. During the last ten years 260 persons have been admitted to this asylum, and 158 have died, while others have left for various reasons, so that at last report there were 102 inmates. One half of the number received have been so far brought under Christian influences that they have been admitted to baptism. This is a remarkable record when it is remembered that one common result of the disease is to produce dulness and stupidity. Rev. Mr. Kennedy, who was for a time connected with this asylum, says that there is no part of his missionary work to which he looks back with more interest, though at his first sight of the lepers he was so shocked that, being ill at the time, he was ready to faint. These poor creatures were regarded by the Hindus as cursed of God, not on account of their own wickedness in the present life, but because of sins committed in a previous existence. They were, however, allowed to move about and to beg as they pleased. It is said that years ago, under native rulers, lepers were buried alive and that their own kindred were required to heap the earth upon them. But this atrocious practice, like suttee and hook-swinging and many customs which used to be common in India, has been suppressed by the British government. There seems to be plenty of Christian people who are ready to engage in the work in behalf of these lepers, for though they are loathsome objects, with fingers and hands falling off and faces distorted, yet many of them are so grateful for the care bestowed upon them, and so happy in their faith in Christ, whom they have found since they became lepers, that those who labor among them feel amply rewarded for their efforts. Mr. Kennedy says he never addressed more attentive congregations than those he found in the Leper Asylum.

There is a leper asylum in Calcutta under the care of the English Church Missionary Society, which reports that within twenty years no less than fifty lepers have been admitted into the church. Some very touching stories are told about the conversion of these lepers. In 1886 a young woman who went by the name of "Poor Emily" was brought to the asylum. She had been made blind by the terrible disease. She had a very imperfect knowledge of the Bible, but she daily grew in grace and bore her sufferings with a patience which called



THE NEW MORAVIAN LEPER HOME, JERUSALEM.

forth the admiration of Hindus as well as Christians. As she drew near to death, the passage was read to her, "I know that my Redeemer liveth . . . whom I shall see for myself and mine eyes shall behold and not another." Blind Emily repeated these words "*Mine eyes* shall behold Him." All passages referring to deliverance from bodily ills, like the one "who shall change our vile body," were very precious to her, and at the last, when almost powerless to support herself during the prayer which was to be offered, she would not lie down, but fell upon her face, desiring in her last act to show her love and reverence for Him who had healed her spirit. The Church Missionary Society has another leper asylum at Tarran Tarran, in the Punjab, where the same Christian work is carried on, and with apparently much success.

But we must speak specially of Christian work among the lepers of the Sandwich Islands where there are 1,250 separated from their fellows on

the island of Molokai. Leprosy at these islands is not of a virulent form and is comparatively painless. It is said that the natives do not fear it, and can hardly be persuaded to take reasonable precautions against it. The government at the islands has had great difficulty in securing a public sentiment which will support them in separating the lepers from their friends and carrying them to Molokai. While all admit that such separation is wise and necessary, it is hard indeed to tear those who are afflicted with the disease from their kindred and friends. Some pitiful stories are told of the partings which have recently taken place when those who were discovered to have the leprosy were removed to Molokai. Frequently their relatives wish to go with them and live with them at the island.

A recent writer in *The Nineteenth Century*, Mr. Edward Clifford, has given an account of a visit to Father Damien and the lepers of Molokai. Though he found many who were emaciated and disfigured, he affirms that they do not lead the unhappy life which it would be supposed they must lead. Their houses are comfortable and neat, and every possible provision is made for their support. Food, dwellings, and water, all are supplied. The Father Damien, a Roman Catholic priest, of whom Mr. Clifford writes, died on the fifteenth of April last. He has been for sixteen years a resident on Molokai, and for three years he has himself suffered from leprosy. His people were much attached to him, as he was very kind to them and did whatever he could for their comfort. Mr. Clifford reports that Father Damien took his meals in a separate room as a guard against contagion, while others have affirmed that he neglected some ordinary precautions of personal cleanliness which if observed might have prevented his taking the disease. There are many others besides Father Damien who have shown great devotion in the care of these poor people. About one half the number of lepers at Molokai are Roman Catholics and the other half Protestants, and the churches of both faiths are well filled. Mr. Clifford, whose special object was to see Father Damien, says: "I heard good accounts of the Protestant native minister who had come to Molokai in charge of his leprous wife." He says also in another connection of work among the Hawaiians: "The noble band of missionaries from Boston who began working there sixty years ago have changed their lives from barbarism to civilization and Christianity." The Rev. Mr. Emerson, Secretary of the Hawaiian Evangelical Association, speaks of several Protestant missionaries and of Dr. Swift, the resident physician, as having rendered long and faithful service in caring for these lepers at Molokai. In the sadness which clouds the life of these poor sufferers, it is delightful to think that the gospel of Christ is brought to them by noble men and women who have the spirit of their Master and are ready to minister as Jesus did to the suffering and the lost. Many of these patients have been delivered from the leprosy of sin while in this home of the lepers, and are like an old blind man who is now in the hospital at Molokai who says he is thankful for the disease because it has saved him from so much evil.

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